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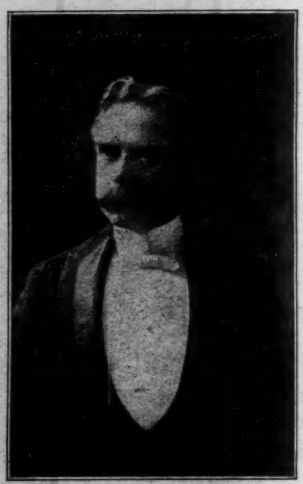

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BISHOP KETTELER AS A SOCIAL REFORMER.

VI. PROVOST OF ST. HEDWIG'S IN BERLIN.

WITH restless energy Ketteler resumed his pastoral work at Hopsten. The face of the parish was gradually changing. The old indifference in religious matters was giving place to earnest zeal in the service of God. The last touches to this work of renovation were given by the mission preached by the well-known Jesuit Father, Henry Behrens, in the spring of 1849. Father Behrens had been engaged for many years in teaching and missionary work in Switzerland when the storm of radical intolerance that swept over free Helvetia in 1847 set him adrift. After conducting a band of fathers and brothers to the United States, he took up his residence in Münster. Here Ketteler met him and, struck by his deep piety and solid learning, invited him to hold a little mission in his parish during Holy Week. Father Behrens preached all the sermons, twenty in number, and Ketteler, his brother Richard, John Bernard Brinkman, the future Bishop of Münster, and Paulus Melchers, afterward Archbishop of Cologne and Cardinal, heard the confessions. This mission was the first held for over half a century in Northern Germany. Ketteler's initiative was soon followed everywhere to the great spiritual benefit of the people, who were prepared in this way to withstand the whirlwind of the Kulturkampf.

In 1850 Father Behrens became first rector of the Jesuit College of Friedrichsburg, near Münster; then Provincial of the German Province of the Society, from 1856 to 1860.

When the Jesuits were driven out of Germany by the Kulturkampf, he sought and found a last home in the New World, where he did untold good as a zealous missionary till his holy death in Canisius College, Buffalo, 17 October, 1895.[1]

After Frankfurt and Mainz it was vain for Ketteler to think that he would be permitted to end his days as a "Bauernpastor" in an out-of-the-way Westphalian borough. When the Provostship of St. Hedwig's in Berlin became vacant in 1849, this important post was offered to Ketteler, who accepted it only after repeated insistence on the part of the Prussian Government, the Prince-Bishop of Breslau, and his own Ordinary.

In the middle of the last century the state of things Catholic in the Prussian Capital was deplorable in the extreme. "A plot in the vineyard of the Lord overgrown with weeds," Ketteler himself called Berlin in a letter to Bishop Diepenbrock, and Ketteler never was a pessimist. "A congregation of 20,000 Catholics and nearly 5,000 soldiers," he says in one of his sermons of that period, "and only *one* church and only a few Masses; and for all that the church is empty. There is much talk of the need of a new church! My dear brethren, our church is too big. The Catholics do not come to church. In other places there are ten churches for 20,000 inhabitants, and all are filled morning and afternoon; here we have one, and it is empty! On some Sundays and holidays only a few hundred fulfil the sacred obligation of hearing Mass." [2]

It was no small source of joy to the new Provost that the few hundred who did frequent St. Hedwig's were sterling children of the Church, ready to profess their faith before the world and to make heroic sacrifice, if need be, to help on a good work. A Catholic hospital, absolutely necessary as it was, had always been looked upon as a pious dream never to be realized. No one could remember when a nun had last appeared on the streets of Berlin. To attempt to introduce them was regarded as presumptuous temerity. But the nuns and the hospital did come after all.

Early in the 'forties eight young Westphalian ladies who felt called to the religious life, finding no sisterhood in their

[1] Pfülf, I, p. 173.

[2] *Predigten*, I, p. 186.

native land answering to their aspirations, journeyed to Berlin to beg passports for France from the Government. Though not nuns yet they dressed and lived together as nuns. They were detained several days in the Capital, the cynosure of all eyes. After their departure, a journeyman-shoemaker said to one of the curates of St. Hedwig's: "If the Berliners don't stone traveling nuns, they won't stone settled ones either." The journeyman is probably right, the clergy thought, and they signified their readiness to make the experiment. But those to whom they broached the matter told them they were mad, as there was not a cent of capital on hand and not much hope of getting any in Berlin where there were but few well-to-do Catholics. One morning, however, a journeyman-joiner called at the presbytery and, laying seventeen Thalers [3] on the table, "These are my savings from six months' work," said he; "I give them toward the founding of a convent for Sisters of Charity." The spell was broken. "What a poor journeyman can do, we can do too," the better-situated Catholics said, and in a short time enough money was collected to rent a spacious building to serve as convent and hospital. When the four nuns sent by the Bishop of Nancy arrived, they had neither chair nor table nor bed, not even wood to build a fire with. Protestant neighbors lent them mattresses to sleep on the first night. Two years later they could boast of sixty-two beds, all occupied, too, for they had not only not been stoned by the Berliners, but were even idolized by them. Catholics, Protestants, unbelievers, high and low, wanted to be nursed by the Sisters.[4]

When Ketteler came to Berlin this modest hospital had long been too small and he resolved to enlarge it sufficiently to accommodate three hundred patients. For this purpose 60,000 Thalers were required, and the Government could not be counted on for even a moderate subvention. But Ketteler was not the man to be frightened by obstacles, however great, when there was question of assisting the sick and the poor. In the spring of 1850 he made an appeal for contributions to all the Catholics of Germany, addressing himself particularly to the small tradesmen, the journeymen, day-laborers, and

[3] A Thaler = 75 cents.

[4] Cf. Proceedings of the First Katholikentag; Mainz, 1848.

servant-girls, whom he asked to work for a few days to save the Thaler to be returned to them later on with interest.[5] The success exceeded the most sanguine expectations. "My appeal," he told his parishioners from the pulpit of St. Hedwig's on Pentecost Day, "has, with the grace of God, not been in vain. I have received several contributions lately which affected me deeply. One person, for example, brought me 300 Thalers, the highest sum received until now. And who was this person? . . . A journeyman contributed 35 Thalers."

The 300 Thalers were the gift of a poor Protestant woman, widow of a Catholic wood-cutter. During the lifetime of her husband she had been accustomed to assist at the Sunday services in St. Hedwig's, and after his death she had kept up the practice. One of Ketteler's sermons in behalf of the hospital had made a deep impression on her, and shortly thereafter she presented herself before him carrying 300 Thalers in silver rolls in her apron. They were the savings of a lifetime, and the Provost strenuously refused to take them. But the good woman would not be gainsaid. She had asked, she said, a sign from God that this gift to the hospital was pleasing to Him, and the sign had been given to her; and would she not be cared for by the Sisters in sickness and old age?

A twelvemonth later Ketteler could write: "The subscription begun by me a year ago has reached 50,000 Thalers, and the walls of the new hospital are well above ground."[6] In the spring of 1852 the sum of 500 Thalers was contributed "by a benefactor in Mainz". The benefactor was Bishop von Ketteler.

On the third of December, 1886, St. Hedwig's Hospital celebrated the reception of the hundred thousandth patient. He was to receive first-class treatment free of charge. But it so happened that a sick fund paid for him and the celebration was postponed till the arrival of the one hundred thousand and first patient. A splendid reception was prepared; physicians, sisters, nurses, officials, in their best uniforms, formed a lane at the main entrance. Halls, corridors, and verandas shone resplendent in festive decoration. The one hundred

[5] *Briefe*, p. 199.

[6] *Briefe*, p. 228.

thousand and first patient was brought in—a poor old Protestant woman.[7]

Ketteler's incumbency at St. Hedwig's was of short duration, but the seed which he sowed brought forth fruit a hundredfold. "His forceful, impressive sermons—'there's something peculiarly authoritative about them,' Savigny, one of the future leaders of the Centre, used to say—were universally praised," wrote Prince-Bishop Förster of Breslau after Ketteler's death; "so were also his inexhaustible love and solicitude for the poor of the parish. One day he brought a pillow concealed in the folds of his paletot to a poor family and found his protégés doing full justice to a fried goose, which they had bought with the money he had sent them the day before. To a friend, who had expressed his indignation at such a flagrant abuse of his alms, Ketteler answered mildly: "Of course the money was not meant to be used in this way, but I was glad none the less that the good people enjoyed a hearty meal for once in their lives."

His love of the poor and his "reverence for the dignity of poverty" found expression in many of his Berlin sermons. The one on Almsgiving, preached 9 December, 1849, is a beautiful commentary on the teaching of St. Thomas on this subject.

> In Moral Theology [he says] we distinguish between commandments and simple counsels. By commandments we mean the precepts we must follow if we wish to attain eternal happiness; by counsels, the precepts through whose observance we are enabled to reach a higher degree of perfection.
>
> People are only too often disposed to look on almsgiving as a good work indeed, but not as a strict obligation. Such a conception is a fundamental error in a Christian soul. I maintain, on the contrary, with St. Thomas and St. Liguori, that *almsgiving in general is a strict obligation,* as sacred and binding as any other obligation the fulfilment of which is necessary for salvation.

Ketteler quotes in support of his view a number of Scripture texts[8] and a passage from the *Summa* in which St. Thomas maintains that the obligation to love our neighbor implies not

[7] Wenzel, *Ketteler u. die soz. Frage,* p. 50.

[8] Prov. 21:13; Ecclus. 4:1, 5, 8; James 2:13.

only the giving of good words but also the doing of good deeds, i. e. almsgiving.[9]

If it is true that almsgiving is not merely a counsel but a strict obligation, does it follow from this that the poor have a right to demand the assistance of the rich? Ketteler answers:

> The truth that almsgiving is an obligation is not infrequently interpreted by the poor of our day to mean that they have a right to demand alms from the rich, to extort and force it from them. This fundamental error of Communism, which tries to procure by violent means the distribution of the superabundance of the rich amongst the poor, is zealously propagated by the adherents of this doctrine, and the conduct of numbers of poor people shows only too clearly what deep roots this theory, which has always been repudiated by Christianity, has already taken amongst the people.
>
> In like manner, the doctrine which teaches that almsgiving is not a duty of strict justice (Zwangspflicht—Rechtspflicht) is distorted by the rich, who argue that, because almsgiving is not an obligation of justice, it is no obligation at all, and that, when they give alms, they deserve praise for their good grace and condescension.
>
> Both of these notions are equally erroneous. God has laid down two supreme laws to regulate the distribution of temporal goods, the law of justice in the natural order, a law that the State is obliged to protect even by force, and the law of charity in the supernatural order, which it is the Church's mission to enforce by means of the individual conscience. . . . The obligation of almsgiving is, therefore, a true obligation, but not an obligation of justice. It can be realized by an appeal to conscience only, not by coercion. He who breaks a law binding in justice is a thief, or a defrauder, or a robber; he who violates the law of charity is no less a sinner: for the precept of charity occupies a higher place in the eyes of God than the precept of justice. Not the spirit of God but the spirit of the world has taught the world to put a false value on these actions. For while the world despises and abhors theft, and justly so, while it connects the idea of shame with theft, and rightly so, hard-heartedness, uncharitableness, avarice are not generally held in the odor of disgrace, and in this the world is altogether wrong. It will not be thus on the Day of Judgment. . . .

Although from the Christian point of view the nature of the obligation of almsgiving is well-defined and incontestable,

[9] *Summa theol.*, II, II, q. 32, a. 5.

the question as to the extent, the limits of this obligation has given rise to controversies without end. Ketteler himself avows this when he says: "Simple as the general principles in regard to almsgiving are, the matter becomes complicated when we enter into detail and try to determine *when* we are bound to give alms. This must be left to the individual conscience. . . ."

Have we done our duty if we give alms to those who appeal to us, or are we obliged, with Job, to search out misery, to visit poverty in its secret retreats? St. Thomas was of opinion that, unless we are specially charged with the care of the poor, it sufficed to help such as made their distress known to us. But in his time the care of the poor was in the hands of the Church, whom God had appointed to be the Mother of the poor. She had the love and the means to care for the poor, and men were justified in assuming that she did so. Things are different now. The State has usurped this most beautiful province of the Church also, thereby inflicting as deep a wound upon the Church as upon itself: upon the Church, by separating her from the poor; upon itself, by exhausting its resources without adequately meeting the needs of the poor. Hence it appears to me to be a truly Christian duty to search out misery, and not to wait until it obtrudes itself upon our notice.

The question of the *superfluous* is a favorite topic of controversy. As to the manner of determining it, Ketteler declares that this is an affair of each one's conscience, but that we must beware of applying the standard of the world, which fails to see superfluity even in the largest fortune. Riches must be measured with the yard-stick of conscience, and we know that the Gospel preaches detachment and the spirit of poverty.

All theologians agree [he continues] that we are bound, under pain of mortal sin, to help a poor man who is in *extreme necessity*, i. e. who is in imminent danger of death from want of nourishment, clothing or lodging, *even at the sacrifice of what we have need of, not to satisfy our essential wants, but to preserve our station in life.*

Abstracting from the case of extreme necessity, it is certain that, by neglecting our duty, we run the risk of committing mortal sin only if, on the one hand, as St. Thomas says,[10] we are face to face with a pressing need, and no one is by to bring immediate succor,

[10] II, II, q. 32, a. 5, ad 3.

and if, on the other hand, we have more than we need to keep up life itself and our station in life.[11]

These rules serve to determine a minimum in the obligation of almsgiving. Christianity aims higher, as those ages witness during which its spirit animated men and institutions. Without wishing to universalize the vow of evangelical poverty, without pretending to make a commandment of what is only a counsel, without attempting to force on the generality of men an ideal that would be equivalent to a practical realization of Communism, it preaches to all detachment from riches and brotherly love. If its precepts were followed, society would be converted into that glorious organism which some modern thinkers have called the *Christian social order*.[12]

The feast of Pentecost gave Ketteler occasion to speak on one of his favorite themes, true and false Communism. He says:

There must be something great about community of temporal goods, seeing that it was one of the first-fruits of the Holy Ghost. But how different was this communism in the first Christian Church from its caricature in our days. The men who practised community of goods in those days were vessels of the Holy Ghost. Through the Holy Ghost they had become one heart and one soul, and the owners of lands and houses sold these of their own free will and laid the price at the feet of the Apostles. Hence St. Peter said to Ananias, who had lied to him as to the price of the land: "Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power?"[13] But now those who speak of community of goods are not men filled with the Spirit of God, but with the spirit which the world serves. They do not want to give up what is their own, but to rob others of what by right belongs to them. In those days the idea of community of goods sprang from the spirit of love, whereas now it springs from the spirit of avarice. It is the giant task of our age to fill up again the abyss that divides the rich from the poor, and woe to us if it is not filled up: years will come compared to which the year 'forty-eight was only a childish plaything. But this abyss can be filled up only by the same Spirit who wrought in the first Christian community. We must first become one heart and one soul again.[14]

[11] *Predigten*, I, pp. 35-44.

[12] Girard, *Ketteler et la question ouvrière*, p. 268.

[13] Acts 5:4.

[14] *Predigten*, I, pp. 381-2.

In the midst of his labors for the spiritual and temporal welfare of the scattered Catholics of Brandenburg and Pommerania Ketteler was summoned by the Supreme Head of the Church to undertake a still more onerous and responsible work. On 7 December, 1849, Pius IX rejected the nomination of Professor Schmid of Giessen as bishop by the canons of Mainz. After some hesitation and opposition the chapter proposed three names to the Pope, among them Ketteler's, and on 15 March, 1850, Pius IX named him Bishop: "To provide," as he wrote to Archbishop Reisach of Munich, "for Mainz, in the person of Baron Ketteler a Bishop after God's own Heart, such a one as the Diocese so much needs. O how many prayers have I said and ordered said for Germany and for Mainz in particular."

The wishes and prayers of the Pontiff were heard. From 25 July, 1850, the day of his consecration, till his saintly death in the Capuchin Convent in Burghausen, Ketteler was "a Bishop after God's own Heart."

One of Ketteler's last acts before taking leave of St. Hedwig's was to lead a Corpus Christi procession for the first time since the Reformation through the streets of Berlin to the neighboring Spandau. "Last Sunday," the Berlin correspondent of the *Allgemeine Zeitung* wrote 4 June, "an open-air celebration took place here that can be justly called an event: for the first time since Berlin became Protestant, the Corpus Christi procession of St. Hedwig's Catholic Church passed through the Brandenburger Tor over Charlottenburg to Spandau. Altar-boys led the procession, which was headed by Provost Ketteler, who has just been elected Bishop of Mainz. The spectators maintained a very respectful attitude, many taking off their hats. I consider this a very significant sign of the times. When Frederick the Great was asked for permission to hold a procession outside the church, he answered: 'I give my permission, but whether the street-boys of Berlin will give theirs is another question.' The Government promised Ketteler that measures would be taken against possible disturbances, but these precautions were fortunately superfluous. The mounted police-officers who followed the line of march at a great distance were hardly remarked by anyone."

Ketteler's brother Richard, who had followed him in the rectorship of Hopsten, had also been selected to succeed him in Berlin. He had already received the official notification of his appointment, when he suddenly resolved to follow out an old yearning of his heart for the religious life. He gave all he possessed to the poor, retaining only enough to buy a pectoral cross and chain for his brother. Then "as a poor man he applied for admission into the ranks of the poor disciples of St. Francis." He died in 1855 as Guardian of the Capuchin Convent of Mainz.

VII. Ketteler's Vow of Poverty.

On 30 June, Ketteler preached for the last time in St. Hedwig's; then he retired to Harkotten, the ancestral seat of the family, to write his first pastoral and to prepare for his consecration by a good retreat.

It had been Ketteler's earnest wish to enter Mainz as unostentatiously as possible, but the Catholic leaders in and out of the city, to whom the machinations of the Schmid party were well-known, were of opinion that a gorgeous reception would go far toward rallying the better Catholic element and discomfiting the trouble-makers, and they prevailed on him not to cross their plans. On 16 July, he arrived in Bingen, where a steamer dressed with flags from stem to stern and bearing the auspicious name "Concordia," took him on board. The journey from Bingen to Mainz resembled a triumphal procession. Both banks of the Rhine were lined with countless throngs of the faithful. At Biebrich the reigning Duke of Nassau, though a Protestant, had ordered a splendid welcome to be prepared. The military band played; twelve guns fired salutes; the Duke himself appeared on the balcony of his castle to greet the new prince of the Church. Still more enthusiastic was the reception at Mainz. The whole city was in holiday attire to welcome the successor of St. Boniface and to accompany him to the ancient cathedral. A magnificent torch-light parade brought this memorable day to a close.

On 23 July, Ketteler proceeded to the Grand-Ducal residence in Darmstadt to take the customary oath of allegiance. The words he addressed to his sovereign on this solemn occasion have come down to us. "In the exercise of my holy

office," he said, "I shall endeavor, to the best of my ability, to give unto God the things that are God's, and unto Caesar the things that are Caesar's, and I shall strive at the same time to spread these sentiments which I regard as the true foundations of States, amongst those who are entrusted to my care. I trust, on the other hand, to the Christian sentiments of your Royal Highness, that your Highness' will and your Highness' laws shall never demand of me what is contrary to the laws of God and the ordinances of His Church, for, in that case, I should be obliged to say: *Non licet.*" [15]

The solemn consecration took place on 25 July, the consecrator being Archbishop Hermann von Vicari of Freiburg. The saintly Bishop Blum of Limburg delivered a remarkable sermon on the occasion, in which he prophesied that, under Ketteler's leadership, Mainz would attain once more a significance similar to that which it enjoyed in the early ages of the German Church.

After Bishop Blum Ketteler himself ascended the pulpit. He addressed words of truly apostolic force and tenderness to the several classes of his flock: the sinners and the erring, the poor, the parents, the priests. To the poor he said:

> I speak to you who labor and are heavily laden with sorrow and misery and wretchedness. To you who are children of God in a very special manner, the Saviour has given me a very special mission. It is true I cannot hope to remedy all your temporal ills, however ardently I should like to do so. But one thing I do promise you: I shall endeavor to be a good shepherd to you also, and with all the means God gives me to relieve you of your spiritual distress and thus at the same time of some of your temporal burden.

The effect of Ketteler's address, "simple, but pregnant with meaning," the effect above all of his personality, was overwhelming. Twenty-six years later a noble lady [16] wrote: "The twenty-fifth of July, 1850, the day on which I stood at the foot of the altar with Baron Mertens, the Military Governor of Mainz, as a pious sharer in the consecration solemnity, has remained indelibly impressed on my mind. . . . No personality has ever made such an impression on me." [17]

[15] Pfülf, I, p. 217.

[16] Dorothy, Duchess of Sagan.

[17] *Briefe*, p. 527.

Ketteler's first Pastoral, which bears the date of his consecration, contains his famous "vow of poverty". Speaking of the duties imposed on him by his holy office, he said:

I must be prepared to give my life for the flock of Christ, therefore surely also all else that is of less value than life. I confess that, from this moment, all I am and all I have shall belong not to me but to you. I confess that I am in duty bound to avoid all superfluity, all luxury in my appointments, and to use for charitable purposes whatever I can spare from my episcopal revenues. I confess that I am bound to devote all my time, all the powers of my body and my soul to the service of God and of your souls. I have vowed to God through His Church to fulfil this obligation, and I beg you to pray to God for me, that in His great mercy He may hasten to the assistance of my weak will.[18]

Elsewhere in the same document he says:

The trumpery of the world, the power of the senses shall not dazzle our eyes. No garment, however soiled, no hut, however lowly, no human body, however disfigured, shall hinder us from recognizing under this outer covering the image of God and its destiny. . . . We shall render due honor to the image of God in every poor child, in every desolate human being, and shall do all in our power to rescue them from sin and raise them to the dignity of princes of God's people. . . . Believe me, I seek among you nothing for myself. Whatever I possess when I die shall belong entirely to you and your poor, and till then I desire nothing but labor and pains in your service.[19]

What he promised he adhered to most conscientiously all his life. "The greatest simplicity reigned in his household," says Dr. Liesen, Ketteler's secretary.

A sofa, half a dozen cane-chairs, a larger writing-table, and an ordinary table made up the whole furniture of his sitting-room. The little bed-room with its plain bedstead had caused more than one visitor to exclaim: What! That was the bed-room of the noble Bishop of Mainz! Silverware Ketteler never possessed; even the silver table-ware that belonged to the Bishops of Mainz he allowed to be used two or three times at most during the twenty-seven years of his administration. The ordinary midday meal consisted of soup

[18] *Hirtenbriefe*, p. 6.

[19] *Hirtenbriefe*, p. 12.

and two courses: supper, of one dish; a light wine from the Palatinate mixed with water was his regular beverage; a second wine appeared on the table only on feast days or when guests were present. At the door of the episcopal residence, whether the Bishop was at home or not, bread and money were distributed to the poor every Wednesday and Saturday. . . . He was a faithful member of the St. Vincent de Paul Society, and no one paid his dues more regularly than he. Immediately on receipt of his salary he put a fixed sum in a poor-box he had made for that purpose. He looked on this money as the property of the poor, and to use it for any other purpose would have been in his eyes a violation of duty. "Since I am a Bishop of Mainz," he wrote in 1862, "I share my income, as is my duty, with the poor." [20]

Beautifully in harmony with his whole life is Ketteler's last will and testament. "All my furniture," he says, "as well as the rest of the inventory of my house, my linen, my clothes, and similar objects, shall be distributed among the poor by the local St. Vincent de Paul Society. Besides the money to be found in my writing-desk I am possessed of no property. What I was possessed of I used for charitable purposes. Whatever ready money may be on hand shall likewise be given to the poor through the St. Vincent de Paul Society." The same Society was to dispose of the few valuables that had been presented to him on various occasions, amongst others a cross valued at 1,200 marks, the gift of an Austrian Archduke.

After Ketteler's death one of his bitterest foes, the Liberal *Kölnische Zeitung*, was forced to confess: "It is almost literally true that the mighty champion of the *Ecclesia militans* died poor!"

VIII. The Social Reformer on the Episcopal Throne.

Two days previous to Ketteler's consecration another great churchman of the time, Archbishop von Geissel of Cologne, had written to his auxiliary bishop, Dr. Baudri:

> The poor Bishop has a hard piece of work cut out for him. Eyewitnesses of his entrance into Mainz told me of conversations they had overheard on that occasion, which are an index of the prevalent religious depravity. Old Catholic Mainz has sunk very low. May God help the new Bishop to raise it up again! The divisions among

[20] Liesen, *Ketteler u. die soziale Frage*, pp. 9-10.

the clergy are deep and wide—it will be no easy task to heal them. Energy and resolution alone will be able to do it.[21]

There was indeed need of the help of God and of all the boundless energy and zeal of a Ketteler to set things right in the Diocese of Mainz. Josephinism, the Revolution, the French domination, Rongeanism, had worked havoc with the ancient Catholic glories of Mainz. A strong anti-Catholic spirit had gradually taken possession of the educated classes of the episcopal city; in the other cities and towns of the Diocese the Catholics were in a helpless minority. The number of really zealous pastors of souls had woefully decreased. Catholic aspirants to the priesthood were required to pursue their philosophical and theological studies at Giessen, a Protestant university town that could not even boast of a Catholic church. Here they were prepared for anything rather than the sacred ministry. Many joined the *Burschenschaften,*[22] made light of missing Mass on Sundays, seldom received the Sacraments, drank hard, fought duels, and studied as little as possible. For many years the Catholic students had to attend the lectures of the Protestant Professor of Philosophy, and several members of the Catholic Faculty were justly suspected of holding unsound doctrines. The hand of the State lay heavy on the Church. The Grand-Ducal authorities were more concerned with the Sunday collections in Gundersheim or Bingen than with the Hessian finances. Parish priests were looked upon as mere State officials and treated accordingly.

Ketteler began the work of Catholic revival by withdrawing his theologians from Giessen and opening a clerical seminary in Mainz provided with an excellent staff of professors—Riffel, Heinrich, Moufang, Haffner, men who attained an international reputation for piety, zeal, and learning. When all was ready for the opening, the Bishop gave notice of his intentions to the Government in Darmstadt and at the same time asked for financial aid. The Government thought that the most effective means of frustrating the Bishop's plans was to wrap itself in profound silence. But Ketteler was not only a churchman, he was also a lawyer. He knew that the

[21] Pfülf, I, p. 221.

[22] Political associations of German students.

State could not legally prevent him from taking the step he was contemplating, and so, without more ado, and in spite of an injunction from Darmstadt, where the Ministry had suddenly recovered the power of speech, the solemn opening of the seminary took place 1 May, 1851. Forty-seven students reported, while not a single one registered at Giessen. This *coup d'État,* as Goyau calls it, was a severe blow to the tyranny of the Josephist Bureaucracy and marked the beginning of better days for the Church in Hesse. "With the founding of the Seminary," he wrote to his clergy 6 January, 1852, "I am confident that a source of blessing for the Diocese has been opened and a headspring of corruption stopped up. I need not tell you that, having law and conscience on my side, I shall never give up the Seminary. I should submit only to open violence, and then suspend all ordinations. The Catholic people are going to have priests or no priests, but not *Burschen*[23] who pass as priests." "There is nothing more important on earth," Ketteler used to say, "than to coöperate in the formation of pious priests." He trembled at his first ordinations because of his imperfect acquaintance with the candidates and the unsatisfactory guarantees offered for their future. His heart was lighter, and the faithful shared his joy, when the young clerics were safely installed under the shadow of the episcopal throne. He visited them frequently, had long heart-to-heart talks with each one of them, and every year gave a series of conferences on the duties of the priestly state. He spoke with great earnestness and impressiveness, but always as a loving father to his children, for he was resolved, as he said on one occasion, "to force the young men by love to become good priests". All the great festivals he celebrated in their midst. On Holy Thursday he waited on them at table and accompanied them on their visits to the Holy Sepulchres in the parish churches of the city. He was never absent from the examinations, which he always followed with the liveliest interest.

In order to carry out as closely as possible the prescriptions of the Council of Trent in regard to the training of candidates for the priesthood, Ketteler established a "Convictor-

[23] Members of a *Burschenschaft* or association of students.

ium," a kind of preparatory seminary, in Mainz, and when this became too small, a second one in Dieburg. "I love to recall his many visits to the Convict," writes Mgr. Forschner. "He often took part in our walks, and gave us his roomy courtyard to play in. We spent many a Sunday afternoon there, and the Bishop often watched us at our merry games from his window." [24]

The Bishop's efforts to secure a zealous clergy for his diocese bore the most abundant fruits. At the end of the first quarter of a century of its existence the Seminary of Mainz could boast of having given five hundred priests to the Church of God.

After leaving the Seminary the young priests continued to be the object of the Bishop's deepest solicitude. All were obliged to pass several examinations in the various branches of sacred learning; pastoral conferences were inaugurated, and ample opportunity was given to all to make at least a few days' retreat every year.

When Ketteler came to Mainz there were no Religious Orders in the diocese. In less than ten years ample provision was made in this direction. In 1853 the Brothers of Mary took up the work of the Catholic education of boys; he reorganized the Sisterhood of the English Ladies and founded the School Sisters of Divine Providence and the Brothers of St. Joseph; with the aid of the famous novelist, Ida von Hahn-Hahn, whom he had received into the Church in Berlin, a House of the Good Shepherd was opened; Franciscan nuns were won for house-to-house attendance and care of the sick, and the Sisters of Charity were gradually placed in charge of the majority of the hospitals. Capuchins were invited to Mainz, and after a fruitless attempt to create mission bands of secular priests, the Jesuits were recalled in 1858. From All Saints' Day till Easter Sunday one mission followed the other without interruption, for the Bishop was of opinion that no parish should be without this blessing for more than six years at a time. "The annual missions have just come to a close," wrote a correspondent of the *Historisch-Politische Blätter* in 1853; "the most zealous missionary of all was the

[24] Forschner, *Ketteler*, p. 55.

Right Reverend Bishop himself. In many places he preached every day, and heard confessions from four or five o'clock in the morning till nine or ten in the evening almost uninterruptedly." Periodical retreats and conferences for laymen, conducted by such renowned preachers as the Capuchin Father Cyprian and the Jesuits Roh, Haslacher, and Anderledy, kept alive the flame of zeal enkindled by the missions. For the country people the Bishop's frequent Confirmation tours —he visited even the smallest parish once every three years —were nothing short of mission renewals. His sermons for these occasions were scrupulously prepared till the very end of his life, and the people flocked in crowds from far and near to hear him.

After the Confirmation solemnity he visited the school, examined the children, encouraged the teachers, dispensed praise and blame as the circumstances required. Everyone had free access to him. He had a kind word for all, especially for the poor and the erring. All looked on him as their father and friend, and at the end of his life he could truly say: "There is not a child or poor little granny in my Diocese but knows me"—and loves me, he could have added with equal justice.

In 1854 Ketteler and the Hessian Minister, von Dalwigk, signed an agreement regulating the relations between the Church and the State. Although neither this agreement, nor a second one negotiated in 1856, was ever approved by the Holy See, peace was maintained in the Grand Duchy till the days of the unfortunate Kulturkampf, which laid such rude hands on many of the Bishop's noblest works for the salvation of souls, embittered the closing years of his administration, and struck wounds that have not been healed to this day.

Such is a brief sketch of Ketteler's efforts for the spiritual regeneration of his flock; but he was mindful also of the promise he had made on the day of his consecration that he would do all in his power to relieve their temporal distress as well. From his Divine Master he had learned the great lesson that "charity to the soul is the soul of charity"; like Him too he saw the hunger and nakedness and wretchedness of the multitude and had compassion on them. In a memorial addressed to the Hessian Ministry, 31 December, 1851, rela-

tive to the admission into the Grand-Duchy of Sisters of Charity, Ketteler lays down his program of practical social reform in a few pregnant sentences.

In view of the ever-increasing distress and poverty, in view especially of the growing demoralization of the younger generation, I consider it a duty of my calling to labor to the best of my ability for the amelioration of conditions in our hospitals and asylums for the poor and for the erection of institutions for the care of neglected children. The pious foundations of our ancestors have long since become inadequate, and the annual deficits in the poor-funds cannot be met by taxation—a burden that will become heavy enough in time in any event. The people must be made to take an interest in the existing charitable institutions and inspired with enthusiasm to undertake the founding of new ones. Not a few labor under the pitiable delusion that the problem of pauperism is solved by the paragraph on the Statute Books which requires every community to take care of its poor. . . . Distress is nowhere more terrible than where poverty and sickness meet; in such cases the community can indeed supply a doctor and pay for medicines, but who tends to the sick, who looks after the cleanliness of their persons and their surroundings, who furnishes them with proper food and drink? And these are oftentimes more important factors for their recovery than physicians and prescriptions. To remedy these evils infirmaries must be erected not only in the cities and towns but also in the rural districts, and placed in charge of the Sisters of Charity. This is being done in many parts of Prussia with wonderful success, and I entertain the firm hope that the Grand-Ducal Ministry will also prefer a relief system founded on charity to one dependent on a staff of officials hired by the Poor-Law Board.

The Grand-Duchy is still very far indeed from being provided with a sufficient number of asylums for the poor, hospitals for the sick and institutions for the proper education of neglected children. In fact, the responsible authorities are constantly at a loss what to do with the boys and girls daily thrown on their care. Oftentimes they take them from bad parents only to entrust them to worse foster-parents, who look on their charges as a welcome means of bettering their income. Even the meagre allowance for board must yield them profit. We are undoubtedly sorely in need of institutions devoted to works of Christian charity. To call these to life higher forces than are implied in an increased tax-rate are required, forces which an institution like that of the Sisters of Charity is well calculated to summon up, for in the hands of the Sisters each one will see his alms multiplied.[25]

[25] *Briefe*, p. 227.

In spite of the greatest difficulties—every permission to set a good work on foot had to be wrung from the Government—the Bishop succeeded in carrying out his program. Mainz was the first city to ask the Sisters of St. Vincent de Paul to take charge of its hospitals, and before long these angels of charity were to be seen in every town of the diocese. A Girls' Orphan Asylum was erected in Neustadt and a Boys' Protectory in Klein-Zimmern. The latter institution still has the reputation of being one of the best organized of its kind in Germany. Toward its maintenance Ketteler contributed thousands of florins from his own revenues every year, and Countess Hahn-Hahn gave the proceeds of all her literary work.

Many years before the national and international societies for the protection of girls were thought of, Ketteler founded a home for girls without employment and the Society of Our Lady Help of Christians for the Protection of Servant Girls. The Pastoral in which he recommended these works to his diocesans shows how carefully he had studied every phase of the servant-girl problem.[26]

Ketteler was one of the most enthusiastic promoters of the *Gesellenvereine*—Associations of Journeymen—the life-work of the saintly Kolping. At the Fifth Katholikentag, which met in Mainz in 1851, he made an earnest appeal in their behalf and suggested the founding of branch associations in his diocese. He placed a room in the Seminary at the disposal of the organized journeymen, supplied them with good reading matter, contributed often and generously to their funds, and remained their patron and benefactor till the end of his life.

One of the Bishop's pet projects was the founding of a society for the erection of inexpensive but solid and healthy artisans' dwellings in the industrial centres. From personal examination of housing conditions in Mainz and Offenbach he knew that the families of workingmen were either the victims of real-estate speculators or left to the gentle mercies of the factory-owners. "I call on all whom God has enabled to live in good, healthy dwellings," he says in a circular

[26] *Hirtenbriefe*, p. 248.

letter which was never published, "to help their poorer brethren, by their generous coöperation, to enjoy the same inestimable benefit." Lack of sympathy and the approaching Vatican Council prevented him from taking further steps toward the realization of his plans. But when Dr. Haffner wrote to him in Rome that he intended to carry out his old project on a small scale in Offenbach, he was all afire again. "When I come back," he wrote, "I shall support the project with all my heart. . . . I am gradually getting too old to make experiments on a large scale for the solution of the social problems, such as I carry about in my head and my heart. I am thoroughly convinced, nevertheless, that this will be one of the great and glorious tasks of the future, however little it has been appreciated until now. Any opportunity to promote even a fraction of this great work during the remainder of my life will be embraced by me with the greatest alacrity. My whole soul is taken up with the new forms which the old Christian truths will create in the future for all the relations of the human family, while nothing depresses me more and paralyzes, as it were, the wings of my soul, than the conduct of those who persist in ignoring this divine power of the Church."[27]

GEORGE METLAKE.

Cologne, Germany.

THE INVASION OF RACE SUICIDE AND SOCIALISM INTO OUR FOLD.

THE constant diminution of the birth rate over almost the entire civilized world is one of the most appalling signs of degeneration in our time, and it is a subject for the most earnest consideration on the part of our pastoral clergy, since our own country is fast taking a conspicuous part in this triumph of the modern paganism. Elegant American society is too apt to look with high-bred disdain upon the Catholic woman in whom the primal blessing of the married state has not been made void, while the poor refuse to bear alone what is to-day considered to be the burden of humanity. To popu-

[27] *Briefe*, p. 411.

larize the national crime, even papers, rated as respectable, do not hesitate editorially to advocate what is equivalently a Malthusian, two-child system, under plea of quality in preference to quantity; and the perplexity of the father upon the arrival of another unsolicited member of the household is a not infrequent theme for the shallow-witted and unscrupulous cartoonist. Above all, materialistic education and the overwhelming deluge of Socialistic literature of whose volume Catholics have but a faint conception, are fast showing their effects in this regard. The result is the rapidly decreasing birth rate and the no less rapidly ascending proportion of divorces. In the statistics drawn up a decade of years ago the United States were second only to Japan in this latter form of legalized prostitution. And what is to be noticed in by far the greater number of these cases is the absence of children who are meant to be the natural bonds that unite together man and wife and keep them faithful to each other.

The danger to our Catholic population of breathing-in the deadly poison of this miasmic atmosphere is evident to every pastor of souls. In vain shall we look even in the most sheltered community for that idylic state where the temptation, though otherwise removed, is not lurking at least between the leaves of pamphlets, papers and reviews, as the serpent amid the foliage of paradise; or where, as the poet sings, "nec mala vicini pecoris contagia laedent".

The reasons for a low birth rate may of course be physical or social, but where there is question of our own country they are to be sought for partially indeed in the postponement of marriage and the increase of celibacy—frequently far other than virtuous—but especially in "the deliberate and voluntary avoidance of child-bearing on the part of a steadily growing number of married persons." And I believe I am doing Socialism no injustice if I give to it a special prominence among the factors most accountable for these results wherever its influence extends.

I am aware, undoubtedly, that among Socialists there are dissenting voices upon this as upon almost every other question. No less effusive a Fabian than Mr. Bernard Shaw, who believes the existing marriage laws to be "inhuman and unreasonable to the point of abomination", has recently

amused himself by holding up his mirror to the world. The distorted image he beholds in it is darker than any picture Catholic writer ever painted of the Protestant or rationalistic household. In the preface to his late work, *Getting Married,* he bravely acquits himself of the paradox that "marriage is now beginning to depopulate the country with alarming rapidity", and insists that urban civilization is, when nothing worse, "a sterilizing process as far as numbers go". The home, that holy of holies, he pictures as an Augean stable, but "so filthy that it would seem more hopeful to burn it down than to attempt to sweep it out". And as reason for these conditions he assigns "the furious secret rebellion of women" against the saddling upon them "of the right to a child with the obligation to become the servant of a man". Even the reckless breeding of the poor, as in his utter lack of all reverence he calls it, is attributed by him merely to the fact that "they cannot afford the precautions by which the artisans and the middle classes avoid big families".

A sermon from this prophet of the modern Baal, however real the evils against which he declaims, would be rather a matter of surprise were it not for the absence of all true seriousness and for the genuinely Socialistic conclusions we can gather from his work. Woman, in the first place, is to be made economically independent of man. The text, "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church,"[1] is essentially incompatible with modern Socialism and can hold neither in the Marxian commonwealth nor in the Shavian philosophy. Motherhood, in the second place, has nothing of religious sacredness, but should be liberally endowed so as to make of it "a real profession, as it ought to be". This likewise is Socialism true-blue, although he prudently doubts the efficacy of this remedy if other employments equally lucrative can be had. Finally, as Socialists would generally consent, the last few tottering ramparts of the law which are still protecting the inviolability of the home are ruthlessly to be levelled to the ground: divorce to be granted whenever desired and without ever demanding the reason why.

[1] Eph. 5:22, 23.

We have here a magnificent illustration of the futility of social reconstruction without the assistance of the Church. We see likewise into what depths of degradation modern society must drift when the influences of Christianity, which have outlived the faith itself, shall gradually disappear. Yet, for all this, we must never lose hope, for the arm of God is not shortened in our day.

While Socialism endorses the Shavian principles, it is in plain opposition to the plea of the English playwright for an increasing birth rate. Not the will of God, but only the free will of the parents is to determine the number of the children to be born. "Human beings," writes Dr. William J. Robinson in the Socialist daily of New York, "are not brute animals and they should have a right to say how many children they will have, how frequently they will have them, and when they will have them." [2] The great need therefore of public education regarding the methods of preventing conception is urgently insisted upon by him.

To condemn under color of any authority, human or divine, the free exercise of these infamous practices constitutes, according to Socialist ethics, a capitalistic crime of the darkest and most insidious kind. Napoleon, they argue, encouraged large families that he might fill with soldiers the ranks of his army. The modern capitalist is no less cunning in the promotion of his own interests, and seeks, by every means in his power, to multiply the army of labor and continue the surplus supply of human beings for his mills and factories. It is in his service, therefore, that secular and religious authority are employed to surround with every safeguard this capitalistic virtue of the poor. Every additional child born into the midst of the great class struggle and not demanded by economic necessity, we are told, is only a burden and an encumbrance to render the winning of a strike less possible, to swell the ranks of competition in the search for employment, and to delay by so many hours, days or weeks the coming victory of an inevitably conquering Socialism.

Courtenay Lemon, in his article, "Why Socialists should join the Society of Medical Sociology", thus bluntly defines

[2] *The Call*, 26 Febr., 1911.

his position. "The so-called race suicide is in reality a maternal general strike, a declaration in the interest of both the unborn and the living, that no more children shall be brought into the world until a change of social conditions has made it a fit place for them to live in. The demand for more children is the cry of the imperialistic, atavistic beast type of man like Roosevelt." [3] A condemnation of race suicide is never uttered by any public man without drawing down upon him a very tempest of recriminations from radical Socialist editors and writers who seem to consider it as a direct attack upon their party and its principles.

The laws of God are of course regarded as of no application here; for even granting the existence of a Supreme Being, and supposing the possibility of Divine interference in human affairs, yet the legislation under question is promulgated and interpreted by the capitalistic medium of the clergy and can therefore be of no consequence or binding force for an enlightened proletariat. In the same manner the federal law, prohibiting under the severest penalties any publication of instruction regarding the prevention of conception, is framed in the interests of Capitalism, and it is the duty of Labor to see to its abrogation. "There is need of a campaign of education, a campaign against the laws, court decisions and post-office rulings which prevent the dissemination of information on this question." [4]

Such laws, moreover, are said to be entirely beyond the power of any legislator to enact. "The satisfaction of the sexual instinct," writes Bebel, "is as much a private concern as the satisfaction of any other natural instinct. None is therefore accountable to others, and no unsolicited judge may interfere. How I shall eat, how I shall drink, how I shall sleep, how I shall clothe myself is my private affair—exactly so any intercourse with a person of the opposite sex." [5]

It may throw a side light upon our question to give here a quotation from *The Christian Socialist* which will bring out in strong relief the attitude of the entire Socialist press upon sexual matters. "While Bebel's *Woman under Socialism* is frequently advertised as the greatest book on the subject yet

[3] *The Call*, 11 Dec., 1910. [4] Ibid. [5] *Woman*, p. 343.

produced," the paper writes, " we have not observed a single Socialist editor attempting to rebuke Bebel's bald teaching of sexual promiscuity under Socialism " (1 April, 1909). Coming from a party organ this is the worst indictment that could be penned. It may be instructive to note, moreover, that *The Christian Socialist* itself has since thrown aside its squeamishness and opened its columns to an advertisement of this same volume, so aptly characterized by some one as a masterpiece in pornography.

We are not therefore taken unawares when we find an article like that of Dr. Robinson appearing conspicuously and in large type in the Sunday issue of a Socialist daily. At the risk of being looked down upon " with compassion, perhaps even with disdain," by his ultra-radical friends, he makes the following heroic statements which he considers to require special apology for their conservatism: " Amicus Plato, amicus Socrates, magis amica veritas." He confesses that he believes in monogamy, " not exactly the monogamy of the present day. I believe it will be somewhat modified and softened. It will not be accomplished by the sense of chattel proprietorship which distinguishes it now; even occasional extra-marital relationships will probably be regarded as on the whole salutary and not anti-social, and will not be punished as they are now. And divorce will, of course, be readily obtainable." But to make possible this ideal state of marital fidelity, which he knows will be branded as puritanical by many of his Socialist friends, he considers a public education in the means for the prevention of conception to be indispensable. It is the fear of having children, he argues, which keeps men from entering freely and at an early age into the matrimonial state. " The only way to take away the fear of having too many children or of having them too soon is to teach people, teach them freely and openly, the methods of preventing conception." [6]

Dr. Robinson, it must be remembered, is editor of the *Critic and Guide,* the *Medical Review of Reviews,* the *American Journal of Urology,* and president of the American Society of Medical Sociology, besides holding other official positions.

[6] *The Call,* 26 Febr., 1911.

His views therefore upon sexual matters are likely to exert a wide influence and are particularly valuable to us, as priests and directors of souls, because of the insight they afford into the tactics of unscrupulous physicians.

Here are some of his reasons which, as a medical practitioner, he adduces to prove his point. They are quoted by him from an editorial summary in an old issue of the *Critic and Guide* and are set forth unblushingly in a paper destined for the family circle of American homes. "I consider," he says, "the question of regulation of offspring the most important problem affecting the welfare of humanity—

Because I know of thousands of families who would be perfectly happy if they only knew the proper method of regulating the number of their offspring.

Because I know of thousands of young men who would be glad and happy to get married, but are restrained from doing so by the fear of too many children.

Because I know of thousands of young men, who, restrained from marrying by the fear of too many children, have, in consequence, contracted venereal disease or have become addicted to dangerous sexual irregularities.

Because I know of thousands of women who have become chronically invalided by too frequent childbearing and lactation.

Because I know of thousands of women who become incurable invalids by improper attempts at prevention.

Because I know of thousands of men who are pitiable sexual neurasthenics from coitus interruptus, which they practice through ignorance of better methods of prevention.

Because I know of thousands of women who have actually killed themselves, have been driven into early graves by abortions or attempts at abortions.

Because I know of thousands of children whose education has been neglected, who have been improperly brought up on account of the mother's inability to attend to too many.

Because I know of thousands of children who, borne by their mothers unwillingly, in anguish and anger, were born mentally and physically below par only to be a burden to themselves and to others.

Because I know of thousands of children born of epileptic, syphilitic or tuberculous parents, who should not have been born at all, because they came into life handicapped, had to fight against severe odds, lived a poor life and died an early death.—(*The Call,* 26 Febr., 1911.)

To make his teaching practical Dr. Robinson has recently put forth a proposition, "to regulate," as the press reports it, "the size of families by having legislation enacted to keep down the birth rate of the country."

It is, therefore, an active propaganda which is advocated, and we are not surprised to find the *International Socialist Review* commenting with high satisfaction and supreme approval upon the actual crusade carried on by "intelligent and thoughtful women in France" to diminish, as far as possible, the birth rate in the quarters of the poor. "These women visited the factories and other places where female wage-earners were being exploited and exhorted them to desist from longer continuing to propagate the human species while in a condition of slavery. It was pointed out to these overburdened women that they were not only bringing unnecessary suffering and misery upon themselves, but that they were committing a crime against society." [7] That in these cases special stress is to be laid upon the rights of the children, the unborn as well as those already brought into the world, is evident. The assistance to be afforded by wise laws and Christian charity is likewise clear; but no one can fail to see the criminal nature of the propaganda described.

Children, it is claimed, are needed because of the present wasteful economic conditions, and the reckless expenditure of human lives. Vast numbers are called for to supply the demand of capitalistic industries, of imperialistic wars, of haunts of vice which are a necessary appanage of the present marriage system as advocated by the Church. Socialists, therefore, "are not surprised at the attitude of the leaders in the capitalistic regime toward the question of woman's enfranchisement. It is readily seen that they are quite consistent in persistently refusing to grant to woman the key to independence. Only slave mothers could be induced to perform the duties required of women under the present economic system." [8]

To conclude this portion of their argument we may quote a lecture of Oscar Leonard. "Race suicide," he tells his audience, "does not consist in the birth of fewer children. It

[7] "Race Suicide in France," 1 January, 1909, Eliza Burt Gamble.
[8] Ibid.

consists in the failure adequately to care for the children that are born." In view of this "only a tongue-ready, unthinking politician can dare denounce most women for bearing few children." A Socialist poetess of our land, voicing the popular sentiment of her party, thus makes her plaint:

> Brave mothers of our future race,
> Of what avail your agony,
> To bear a splendid populace
> Whose heritage is slavery?
> While yet your eyes with tears are wet,
> Can you forget? Can you forget?

Summing up, therefore, the arguments put forth by radical Socialists as a conclusive evidence for the need of limiting the birth rate in our country, we may group them under four headings, of which all are economic, except the last, and this likewise is reduced by Socialists to economic principles. There is first the reason referring to the worker himself and based upon the surplus supply of labor. There is secondly the plea made for the unborn children, who, it is said, will be brought forth into a state of economic slavery only to be sacrificed, as so many victims more, upon the altar of Mammon. Thirdly there is alleged the distress of woman herself, a condition represented as inseparable from the present order of society and always pictured in the most lurid colors. "In order to escape the torture of wage slavery," writes Anita C. Block in her Socialist editorials, "she flies into a torture that is worse—into the arms of an unloved husband, and, as the sex slave of the master of her bread, becomes the unwilling mother of unwanted children." [9] Such is the existing marriage system as seen through Socialistic glasses, where woman, "broken in spirit and health by her long degradation and continual maternity," as Theresa Malkiel describes her, had become the "thoughtless being that was neither man nor beast." And lastly there are the outlying medical and ethical arguments, which, according to Socialists, are economic, because all evil, ignorance, and vice are ultimately attributable to the present capitalistic order of society—an order made possible only by the violent and crafty support of the government as well as by the unbounded hypocrisy and greed of the Church.

[9] *The Old Motherhood and the New.*

All Socialists do not, of course, individually advocate the doctrines here set forth. Yet from the very nature of the Socialist concepts of morality, as expounded by their greatest and most popular leaders, as well as by their current literature which is placed in the hands of all their following, it is clear that such teachings must be welcomed among them, as we find that it actually is. Cardinal Mercier, addressing the Belgian Catholics speaks of "the numerous organs of the Socialistic press of our day" which are urging the limitation of birth rate and the use of preventive means to avoid conception. Dr. J. Weigl, in the December number of *Der Aar,* refers to the many Socialist publications in Germany which are actually advocating an organized effort, along lines to be clearly determined, for carrying into still more widespread effect the use of preventive means to hinder conception. Their argument, as given, is that the proletariat has no reason for increasing the population of the capitalistic state, since thereby they only augment both the army of defence and the corps of workers in the interest of the employing class. It is the same cry, therefore, which arises from the Socialistic camp in our midst: "The poor, for the most part, must breed children to the greater honor and increased profit of capitalism."

It is not my purpose, in the present paper, to enter upon a special refutation of the arguments quoted. My main object has been to acquaint the reader with a movement which is already widespread in other countries and which is daily gaining in deadly influence among us. A few reflections, however, will be of importance.

The economic reasons because of which the propaganda for the limitation of the birth rate is industriously carried on are based in part upon undoubted abuses which we all admit, and which we, no less than the Socialists, must do all in our power to abolish. It is a sacred duty whose obligation has been realized more thoroughly by no one than by the Holy See itself during the past decades of years, as indeed the interests of the poor have always been most dear to it. But Socialism does not content itself with putting into stock and pillory the real evils of the day; it has likewise blinded itself against all that is no less really good and true and beautiful in the existing order. It is a ghoul that feeds only upon horrors.

Its statements are filled too often with gross exaggerations. Universal deductions are drawn from particular instances with unvarying monotony of insistence, and there is but one pigment wherewith it has learned to represent the Church or State, and that is a black of the inkiest hue.

In the same manner the greater demands which must arise with an increased population and give rise to new industries and open up ever new fields of labor are entirely overlooked. The Malthusian law according to which the means of support increase in arithmetical and the population in approximately geometrical progression, has been shown to be altogether untrue. Though not, therefore, defending to the letter this law, the Neo-Malthusians of our day far outstrip their master in audacity. A two-child or single-child system, founded upon the use of preventive means, is spreading with the most horrifying rapidity, and even Catholics are daily rendered more obtuse to the awful sinfulness of the methods employed, the knowledge and practice of which is in some countries often familiar to the very school girls, while in America, as we have seen, there are even now men who look upon the dissemination of such information as a duty to which they have pledged themselves.

These abnormal practices have led to medical inquiries, and the result is that physicans, upon purely statistical grounds, are coming to the conclusion that children born in marriages where forced limitation of birth rate has taken place are likely to prove mentally and physically inferior to those brought up in larger families. "The danger of racial deterioration resulting from limitation of offspring has, in many parts of the world, become a problem of national importance." [10]

In contrast to this are those Christian families of which Cardinal Mercier writes, which, "rich in children, give to the fatherland men of enterprise and character, who are destined hereafter to occupy places of honor and posts of responsibility which the unproductive consumers of an easily gotten inheritance have relinquished. They will give to the country daring colonists; to the Church, priests; to the missions, apostles. They will evermore renew and complete the chosen number of

[10] *The Medical Record*, 18 Febr., 1911.

those who labor in the service of God and the cause of their fellowman. Neither void nor deceptive was that solemn blessing which God pronounced over the marriage bond of our first parents: 'Increase and multiply.' No idle word is that prayer of the Church's liturgy when she invokes on the bride the blessing of fertility to descend as a divine benediction upon her: 'sit foecunda in sobole,' and when she asks for the parents, as a heavenly favor, that they may behold growing up around them many children, and children's children, even unto the third and fourth generation." [11]

How pitiful, on the contrary, is the fate of France, with the "Mane, Thekel, Phares" apparently written upon her walls, and surely to be carried into effect, unless she will be converted and cease from her profanations. Socialism, in the meanwhile, is extolling her progress toward civilization because of the very mothers who are her shame. "France is slowly becoming a civilized nation," we read in the *International Socialist Review* (January, 1909), "and whether her birth rate is increased or diminished will depend upon French mothers." The rapidity with which this civilization is progressing may best be judged from the figures gathered by Dr. Jacques Bertillon, director of the Bureau of Statistics at Paris, showing that the birth rate in France is lower to-day than it has been for an entire century.

In 1859 the births numbered 1,018,000.
In 1862 the births numbered 984,000.
In 1887 the births numbered 899,000.
In 1910 the births numbered 774,358.

Of the 445 "Notables" of Paris, the leaders of the nation, 177 are without any offspring, while, according to Maire, almost two million families in France are without children and almost three million have only one child. The entire situation is therefore described only too truly as a government by a coterie of bachelors ruling a country which is depopulating itself.

The result of these unnatural practices may still be studied from another point of view at which we have already hinted. Concerning the criminal records of France the *Journal Offi-*

[11] Pastoral Letter upon "The Duties of the Marriage State," by Card. Mercier, Archbishop of Mechlin and Primate of Belgium.

ciel, a government publication, gives us the following reliable information. "The increase of crime is one of the most urgent questions now occupying public attention. Juvenile crime has reached a pitch which rouses the greatest apprehension. The evil has become so crying that the official reports on criminal procedure have never been less optimistic. In the district of Paris the number of murders is steadily on the increase." Such are the first fruits of the new system.

All this degeneracy, though partly traceable to economic causes, is ultimately to be accounted for by modern infidelity and atheism, and by the Socialism which embraces both of these. How else could the infamous league for the "Regeneration" of the human race, as it is naively called, whose object it is to plead for a limitation of offspring and to inculcate the doctrine of a Neo-Malthusianism, have come into existence and have spread over the entire land of France? The American echoes of that league we have already heard from the Socialistic camp.

And now, finally, we come to the medical and moral difficulties urged against monogamous marriage as practised within the Church and adduced as a reason for the legalized prevention of conception. Here I need only say that there are other and more obvious means of avoiding and correcting the evils and abuses described. Extremes of poverty or dangers of disease may delay or prevent marriage or make necessary the practice of at least temporary continence within the married state; but they can be no reason for flying into the face of heaven and defying the mandates of the Almighty. Yet such has ever been the method of Socialism from its beginning.

As for the question of numbers, Dr. J. Weigl in his article, "Das Sexuelle Problem und die moderne Ethik," tells us that under normal conditions there gradually comes about in the monogamous marriage a lessening of the sexual impulses, while the spiritual affections are heightened and the union of souls is perfected. He thus continues: "This is a blessing for the race as well as for the national and religious well-being of society. It is not to the interest of Country or Church that as many children as possible be conceived; but that those which are conceived be viable, mentally and bodily sound,

carefully educated, and brought up to be useful members of the human family. . . . The great mortality percentage in various countries of a fifth of the live-born children would not exist if there were not errors both in sexual activity and in the rearing of the little ones. From this, however, the need of preventive means to avoid conception by no means follows, as some claim, but rather that of sexual moderation by the exercise of restraint on the part of the spouses. This alone can make it possible for the weakened woman to gather new strength for her duties as wife and mother. In this matter men must be definitely instructed by their spiritual and medical advisers in regard to their moral duties toward their wives." [12]

Speaking of the self-restraint to be practised even within the married state Cardinal Mercier thus writes: "In the married life man and wife must know how to moderate their impulses. Every man is in duty bound to have consideration for the health of his spouse, and to observe in his conduct toward her that prudent and loving care which the condition of her health demands. It is even possible that a time may come in the married life when consideration for the health of one of the parties will of necessity, and perhaps for a considerable period, make such restraint an undeniable duty. Now how can such consideration be hoped for if man or wife has never learned to bring the sacrifice required for self-controi." In this, he continues, God asks for no impossibilities; but He expects that all is done which lies within the natural power of man and that, for the rest, His grace be invoked to supply for the weakness of the human will. "It is precisely one of the fruits of that grace which the Sacrament produces that it affords the necessary strength of soul needed during those dark hours of the married life when the natural powers of man, left to themselves, would succumb." [13]

As stated before, I have not here attempted to answer all the multitudinous objections which are urged in our day against the sacrament of Matrimony and its lawful exercise according to the prescriptions of the Church. The great diffi-

[12] *Der Aar*, January, 1911.

[13] "The Duties of the Marriage State."

culty, so strongly and constantly insisted upon by Socialists, of the enforced labor of so many mothers during pregnancy and lactation, would alone require a lengthy discussion of economic conditions and of practical principles. It has been sufficient for my purpose to call attention to the new ethics preached and practised in the realm of the sensual and sexual life. It is based upon the complete satisfaction of the animal desires of man and looks only to the most hygienic methods for escaping the material consequences of sin. Christian morality is denounced as antiquated and unnatural. Continence, when demanded by the Church, is spoken of as immoral because opposed to nature; the laws of civilized nations in matters of sex are proclaimed as unjust because hindering the free development of normal instincts; the bounds set to the full satisfaction of sexual inclinations are stigmatized as degrading because destructive to character and detrimental to the harmonious expansion of the human faculties. Salomes and Fauns upon the stage, no less than divorces and sensationalism in the courts, show whither we are drifting and what the dangers are against which the pastor must guard the flock entrusted to his charge.

I am, of course, far from making the contention that Socialism alone is responsible for all these perversions. Countless influences are at work among rich and poor alike striving to cast back the world into the errors and allurements of a paganism worse than that from which the Church had rescued it. But it is Socialism which in our day and our country is by far the most powerful and menacing of all the elements that are opposed to morality and Christianity. It is Socialism which popularizes among the masses the teachings it has gathered from Darwin, Morgan, and Spencer, from Schopenhauer and Nietzche, from Tolstoi and Ibsen. This, therefore, is the reason why, I think, it should be made the center of attack on the part of the clergy from pulpit and platform as well as in our schools of ethics.

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DIOCESAN CONSULTORS AND SYNODAL EXAMINERS.

I.

RIGHTS AND DUTIES OF DIOCESAN CONSULTORS IN THE UNITED STATES.

DIOCESAN Consultors were introduced in the United States and elsewhere to fill in a measure the office of cathedral chapters, where these do not exist. They do not however exercise all the rights of the cathedral chapter. Diocesan consultors are not to be confounded with parish priest consultors, lately established by the constitution *Maxima cura.*

The chief right of diocesan consultors, shared with permanent rectors of the diocese, is to suggest or recommend, according to the method prescribed, candidates for the diocesan see when vacant. The temporary administrator of the vacant see is not chosen by them. Diocesan consultors serve as an advisory council of the Ordinary in diocesan affairs of grave importance, and he must ask their opinion in certain cases specified in law, as follows: 1. in convoking a diocesan synod and promulgating its statutes; 2. in dividing a mission; 3. in giving religious permanent charge of a mission; 4. in appointing trustees[1] of diocesan seminaries; 5. in selecting a new consultor to fill a vacancy; 6. in removing a consultor; 7. in alienating ecclesiastical property worth more than $5,000; 8. in selecting a mission whose rector is to be permanent; 9. in appointing the first rector of such mission without a concursus; 10. in determining the salary or pension to be paid to an irremovable rector, who has been removed for cause or who has voluntarily resigned; 11. in defining out of synod a rector's salary in general, or in an individual case when the parish is unable to pay the prescribed amount; 12. in determining out of synod perquisites or offerings for ecclesiastical ministrations; 13. in levying a new tax for the bishop beyond what is established in law.

In the above cases the Ordinary would act invalidly were he not to ask the advice of his consultors. Whilst as a rule it would be imprudent to disregard their counsel, the act of a bishop so doing would be valid. It may be noted that

[1] See Council of Trent, Sess. XXIII, Cap. 8, De Ref.

bishops are free to convoke a diocesan synod annually. Since however synods are of short duration, lasting but a day or two, proposed legislation is prepared in advance, and must be submitted to the consultors so that they may have ample time to examine it before it is promulgated in synod. Number one then in the preceding paragraph is to be understood in this sense. When a parish is to be divided the pastor has a right to be heard. The permission of the Holy See is likewise requisite for religious to accept permanent charge of a parish.

The *consent* of the diocesan board of consultors is required in two cases only: 1. in selecting pro-synodal examiners; 2. in filling a vacancy in the board of examiners synodal or pro-synodal.

It is the duty of consultors to meet when summoned, unless reasonably excused; to vote conscientiously, especially in naming candidates for the bishopric; in which case they must take an oath not to act through bias or other unworthy motive, and likewise not to divulge the names chosen or discussed. They must assemble to vote, majority ruling, and they may vote secretly, if they choose. The Third Plenary Council of Baltimore prescribes that they meet four times a year or at least twice, and as much more frequently as necessary.

A consultor may be removed from office with the advice of the rest of the board for just cause, such as old age or infirmity, or because he has become unworthy through crime or loss of reputation. If a consultor violate his oath of secrecy in regard to candidates for the mitre as above he is to be dismissed from office at once.

II.

The Office of Synodal Examiner in the United States.

No longer may we distinguish between synodal or pro-synodal examiners in the United States and those of other countries. The legislation of the Council of Trent, Sess. XXIV, Cap. 18, De Ref., as well as that of the Third Plenary Council of Baltimore, Tit. II, Cap. 6, has been changed in some particulars by the constitution of Pius X, *Maxima cura,* published 20 August, 1910. This constitution is of universal application.

Synodal examiners, as the term implies, are chosen in a diocesan synod, according to prescribed form. It is only when such synod is not held that examiners may be named out of synod, with the *consent* of the cathedral chapter or, where the chapter does not exist, of the diocesan consultors. Formerly it was sufficient for a bishop to *consult* his diocesan advisers in selecting examiners out of synod. The consent of the cathedral chapter or of the diocesan consultors, as the case may be, is also necessary when a vacancy in the board of examiners is to be filled. Examiners selected out of synod are styled pro-synodal. It may be noted that permission of the Holy See is not now required, as formerly, for the selection of examiners out of synod.

Examiners are chosen in every diocesan synod. They hold office till the first synod subsequent to their selection, providing such synod be convened within five years of their appointment. Where no synod is held, five years is the term of office of the board of examiners. This designation of the period of incumbency of examiners makes clear a point not covered by the Third Plenary Council of Baltimore.

Religious, as well as members of the secular clergy, may be found among the examiners. Externs or non-diocesans may be chosen in small dioceses or for other sufficient reasons. Examiners need not necessarily be parish priests. The vicar general of the diocese should not be numbered among the examiners. The examiners must promise under oath to perform their duties faithfully and without bias, and likewise to maintain inviolable the secrets made known to them in the administrative removal of pastors. This latter oath they may take once for all when entering upon their duties, or they may repeat it in each case in which they take part. Examiners too are to guard against simony in accepting gifts in connexion with concursus. The Third Plenary Council of Baltimore demands that they swear not to accept such presents.

A grave reason must exist and the consent of the cathedral chapter or of the diocesan consultors be obtained for the removal from office of an examiner synodal or pro-synodal. Nothing is specified in law regarding the seriousness or gravity of the cause of removal. The bishop is judge in this matter. All former legislation was silent in regard to the dismissal of examiners.

Synodal examiners have a twofold office. The first office of examiners, established by the Council of Trent, is to conduct concursus or examinations of those who aspire to be parish priests or irremovable rectors. The Third Plenary Council of Baltimore enters more into detail than the Tridentine Synod in regard to this examination. The second office of synodal examiners is to act with the Ordinary in the administrative removal—without an ecclesiastical trial—of a rector, in accordance with the regulations of the constitution cited, *Maxima cura*. This second office then of synodal examiners is of recent creation. Others performing these duties would act invalidly. Substitutes are not permitted. The examination of students seeking adoption, admission to the seminary, or promotion to orders, the examination of the junior clergy prescribed by the Third Plenary Council of Baltimore, of confessors, preachers, etc., may be conducted by synodal examiners or by any other board duly appointed.

The Ordinary is free to have as many synodal examiners as he may deem necessary. The Council of Trent and the Third Plenary Council of Baltimore demanded six at least. Three are necessary for the validity of a concursus. To allow for absence from home, illness, stress of work, or other inability to perform the prescribed duties, it would appear that six or more examiners should be named.

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CHRISTIAN ART IN THE CATACOMBS.

II. Studies in Christian Art for the Clergy.

HISTORY OF THE CATACOMBS.

THE Christian cemeteries have their season of developed progress, and then at last they fulfil the moral of decadence; that is to say, like every other achievement they have a proper history and sequence, which may be divided into four distinct periods.

The first period begins with the earliest predication of the Church at Rome, and reaches to the early part of the third century. It represents the daybreak phase of the Catacombs,

the first nucleus of their subsequent evolution and expansion into the Christian cemeteries. This period naturally stands related to the funeral customs of the Romans, who had their caste sepulchres, their private burial properties: *loci sacri, loci religiosi.* Next, some conspicuous Christian, thanks to the new conception of equality in the human fraternity, began to admit, besides his own kindred, other Christians to his private graves.

This burial precinct was protected by the Roman law; was sacred and inviolable; and thus this privilege became extended, so as to comprehend with a spirit of new liberality and piety the very remains of Christians, by the sole title of their common faith.

Quite soon would it happen that some funeral rites were to be celebrated near these tombs; especially where they guarded the relics of some illustrious martyr, or martyrs: and thus the burial vaults also served as rallying points for devotional companies, for welcoming the first Christian communities. Hence the need of enlarging the cemeteries, and the progressive development of the Catacombs.

Some of these early private cemeteries, the points of departure and outgrowth of the Roman Catacombs, are the tomb of Priscilla along the Via Salaria, dating back to the Apostolic age; the family vault of Manius Acilius Glabrio (95), the crypt of Lucina, the *spelunca magna* in the cemetery of Pretextatus; the family tomb of Flavius Clemens, cousin of Domitian, and the tombs of the two Flavias, Flaviae Domitillae.

The second period extends from the beginning of the third century to the epoch of Constantine's peace, 313. The number of the Christians had very greatly increased; the cemeteries were expanding, often ceasing to bear the name of the private grave whence they had originated, and now taking title from the pontificate which had given impulse to the labors; or they took the name of some illustrious martyr. We shall see later how the Church, though persecuted to death, knew how to use legal rights and titles for the formation of her greatest cemeteries.

The third period runs from the peace of Constantine to Alaric (313-410). When the Church had existence before

the law, the right to possession, and could freely exercise her worship in public, one might suppose that the Christians would have abandoned the Catacombs: not so, however. Still in this period, the vast underground cities of the dead were yet further extended; the Catacombs were fitted up and restored, and the subterranean tombs were embellished: especially by work directed by the great Pope Damasus (366-384).

The Christians were now desirous of being buried near the tombs of the Saints, and contended for the privileged sites near relics. Thus the cemeteries during this period gradually transformed themselves into sanctuaries.

The fourth period ranges from 410 to the tenth century. From the fifth century downward, there were no more excavations of catacombs, and those already existing ceased to serve for cemeteries which now came to be planned on the face of the earth. Nevertheless the Catacombs continued to be visited as sanctuaries, and pious pilgrims give testimony of their passage and of their sentiments by manifold interesting delineations, expressing prayers, recommendations, invocations, historic tokens, etc.

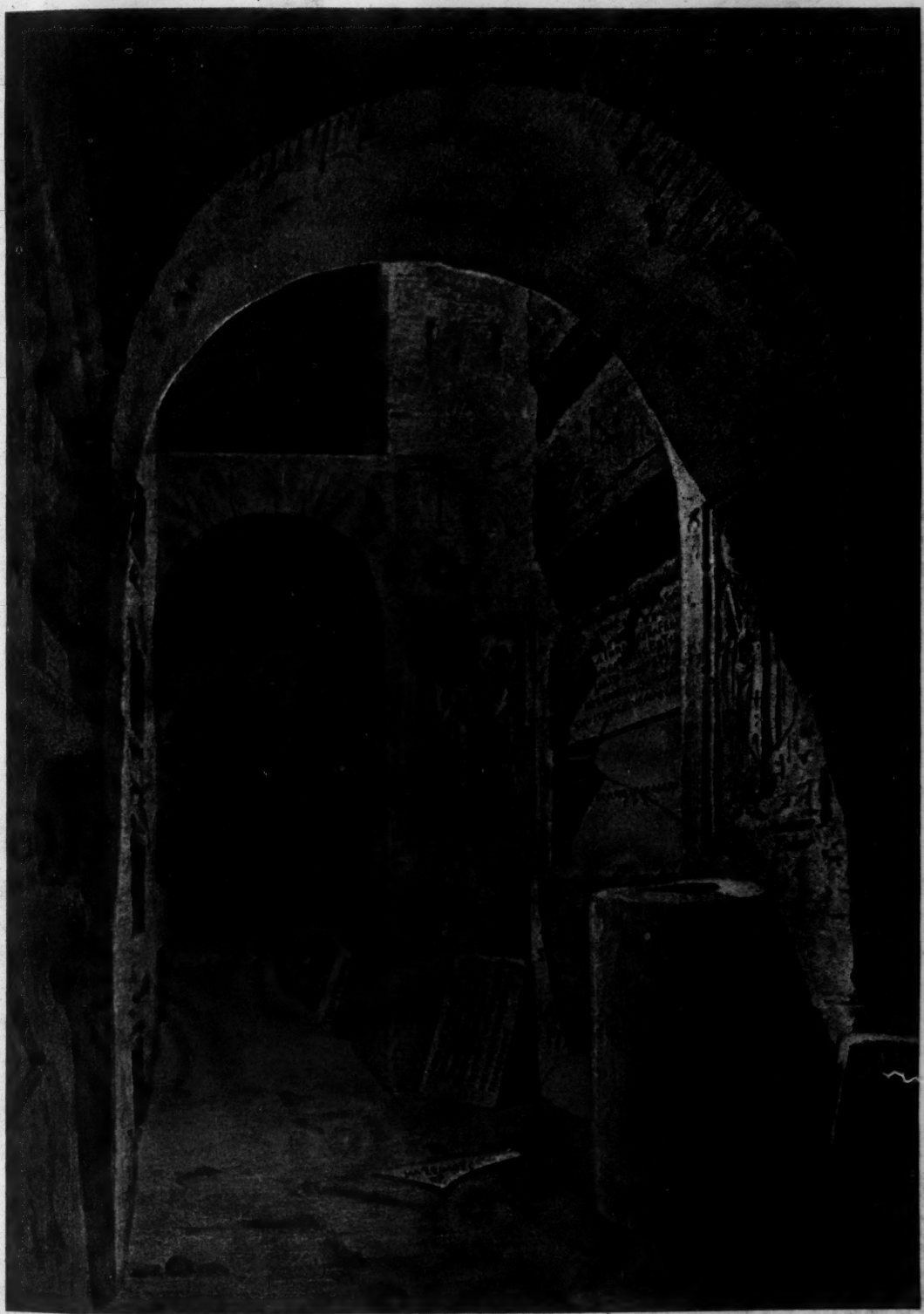
However, Rome is invaded by the barbarians, begins to undergo spoiling, and lapses toward irreparable decline.

Until the seventh century, epoch of the great pilgrimages and of the compiling of the Itineraries, the relics of the Saints remained in the Catacombs; but by this time various causes conspire against the integrity and the life of the Catacombs themselves.

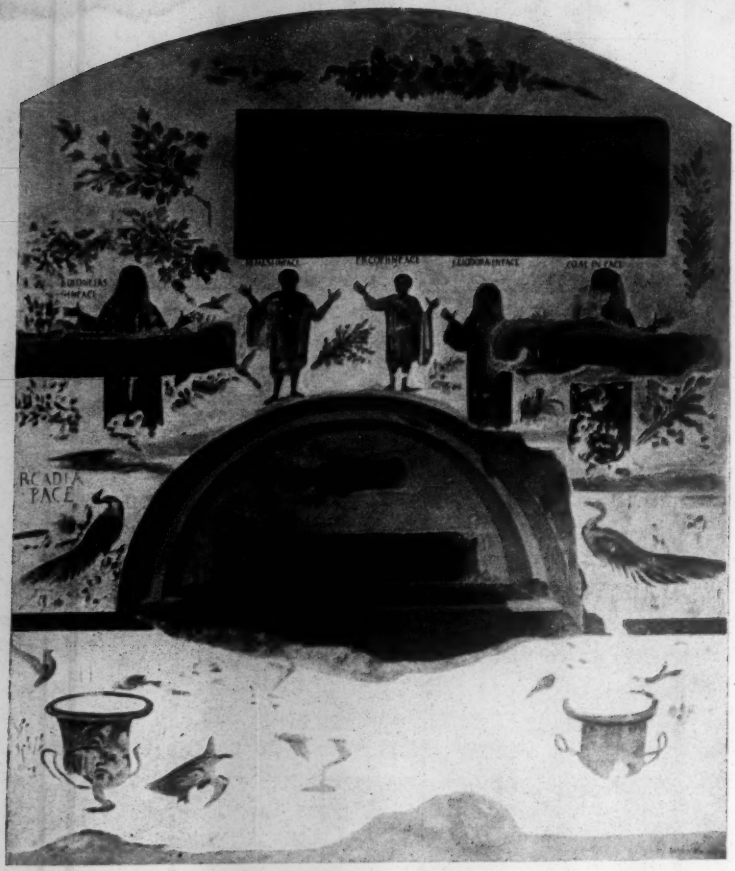
The Popes, having become temporal sovereigns of Rome, give new impulse to the City, building churches and monasteries; and the population begins to increase. To consecrate the churches, and to render the worship more decorous, the relics of the Saints are carried from the Catacombs, and removed to the churches.

Now and then some Pope, such as Hadrian I and his successor Leo III (eighth century), makes a final effort to conserve the Catacombs, and suspend the removal of the relics.

Meanwhile, the Roman outskirts, notwithstanding the attempts of sundry Popes in favor of cultivation and improvement of the land, became deserted, insalubrious, uninhabitable. Therefore it was not proper to leave the relics of so



THE CATACOMBS



FRESCO WITH THE FIVE SAINTS
In the Cemetery of St. Callistus.

FRESCO OF ST. DIONYSIA
In the Cemetery of St. Callistus.

many illustrious martyrs in abandoned places (one may recall the sacking by Aistulph, 750) : and hence the necessity of resuming the translation of the said relics. Moreover, there began the abuse of the sale of relics, and about the middle of the ninth century, the Catacombs were left spoiled of all their wealth.

The cemeteries which stayed open were limited to the very meagre list of St. Sebastian, St. Lawrence, St. Pancras, and St. Valentine. Close by these Catacombs there flourished religious families that served as custodians of those distinguished monuments of Christian archeology.

Here, however, it should be noted that the Christians had not only subterranean cemeteries, but also cemeteries beneath the open sky, *sub divo,* with arches, *sarcophagi, formae:* that is, a kind of pit in clay, similar to moulds, or channels (whence the term *formae*). These humble tombs were arranged about some basilica; being covered with roofs, *teglata teguria ciboria;* anon they were begirt with defences or marble shedding, styled *transennae* or *clatra;* or *ermulae,* when the tops of columns, or half-columns, bore a *herma,* or bust. The circuit of the cemetery was marked off by funeral columns, or posts, called *metae.* In some of these cemeteries there were "memorial cells"; something like our mortuary compartments.

These cemeteries were quite plentiful. I may note those of St. Constantius, St. Valentine, St. Cyriac, in Rome; those of Ostia, Porto, Palestrina, Julia Concordia; that of Salona, in Dalmatia; others in France, Austria, the East, etc.

In view of the vast labor this great sacred Christian necropolis must have required, and reflecting that this was very largely compassed in the time of the persecutions, under the eyes of the Romans, we may well ask ourselves how was all this possible? How in the world, right at the gates of Rome, could this huge labor of the diggers proceed undisturbed? The work was not unknown to the civil authorities of Rome: but by what legal title, then, were these cemeteries permitted? What is the status of the Catacombs before the law, and in sight of the Roman authorities? What, in sum, is the juridical personality of the Catacombs?

If we recur to the first period of the Catacombs, this question is not hard to answer: the law, as was said before, viewed the family sepulchre as something sacred and inviolable; the space reserved for tombs was a *locus sacer, locus religiosus;* and this reserved property was not subject to rights of succession or other transfers. One often reads over such sepulchres: " Hoc monumentum haeredem non sequitur," " Hoc monumento dolus malus et jure consultus abesto," etc.[1] Therefore Catacombs of the first period, originating from private sepulchres, enjoy the same legal advantage, are protected by the same basic law, as those which protected the pagan family tombs.

It is considerably more difficult to answer the query in respect to Catacombs of the second period, from 200 to 313, when the great common cemeteries of the faithful were taking shape. Could the Church possess property in her own name? No, because in the sight of the law, the Church still stood for an illicit religion. Three several explanations have been proposed; to wit, by De Rossi, Marucchi, Duchesne.

Until the times of the Republic, there existed in Rome certain funeral societies, composed especially of artisans of the various trade guilds—goldsmiths, carpenters, cooks, etc.—who designed to provide for themselves a common tomb. Accordingly, the scope of these societies was not, as a rule, religious. The funeral college sometimes bore the aspect of a mutual aid society, and there have been recovered sundry inscriptions attesting the existence of these funeral associations. For instance:

COLLEGIUM CULTORUM DIANAE ET ANTINOI,
COLLEGIUM IOVIS CERNENI.

Several of these colleges were destined for the poor who could not afford a family tomb: " Permittitur tenuioribus stipem menstruam conferre ".[2]

All these arrangements perfectly agree with what we know of the customs of the Christians of the third century. Wherein

[1] This monument is not hereditary. Let both fraud and the technical wiles of the law stay far from this monument.

[2] It is permitted, for those of more slender means, to contribute a monthly fee.

we may also cite this text from Tertullian: "Modicam unusquisque stipem menstrua die vel cum velit et si modo velit et si modo possit, apponit". . . .[3] Now we know that the funeral colleges, in order to be recognized, were bound to report the name of their syndic, whereas in the Christian community these officers were of course the bishops. Under such title had Pope Zephyrinus been able officially to set his deacon Callistus in charge of the cemetery along the Appian Way; as we learn from the *Philosophumena.* Whence De Rossi concluded that the archives preserved the names of the bishops of Rome in their capacity as heads of *Ecclesia fratrum* and presidents of the Christian funeral college.

On the other hand, it is not necessary to admit that the Church had recognition throughout the Empire as one sole society; nay, this were a refractory hypothesis. We must rather believe that the Christian community of each city formed a particular society, or maybe several, without occasion for the authority of the State to suppose the bonds which united each society to its fellow society, of common force. Moreover, this new form of property did not entirely prevent the existence of private cemeteries, whither, at a season of persecution, the bodies of notable Martyrs could be conveyed and provisionally concealed, as happened, for example, when the bodies of the Apostles Peter and Paul were translated, along the Appian Way.

Such is the solution given by Giovanni Battista De Rossi, and adopted by the majority of historians and archeologists, as we learn from Marucchi.

However, Monsieur Duchesne does not find this view completely proved, and he brings forward the hypothesis that the collective property of the Christian cemeteries ought rather to be explained by the tolerance enjoyed by the Christians under the Emperor Commodus. "For the churches to have managed to win acceptance of a legal fiction, such as could have transformed them, by official process, into funeral colleges, these two things would have been requisite: first, that the churches had thus willed it; but this is not attested, nor easily to be reconciled with the horror manifested by Tertul-

[3] On a given day of the month, or when he will, and provided he will, and if only he can, each one furnishes a modest contribution. . . .

lian and Cyprian for those funeral associations; and, secondly, the police must have consented to ignore the fact that here the Christian community was involved. Now this, especially, seems difficult. A funeral college was an association composed of but few persons; whilst a Church in a great city such as Rome, Alexandria, Antioch, Carthage, was likely to count, in the third century, thirty, forty, fifty *thousand* members. But who can imagine Pope Fabian, St. Cyprian, St. Dionysius of Alexandria, going to have themselves registered as heads of a college of *Cultores Verbi* comprising 50,000 persons, now associated in the object of procuring for themselves a convenient burial? . . . It seems more natural to believe that the Christian communities, having enjoyed a long interval of peace after the death of Marcus Aurelius, have so prospered, in consequence, that they own visible and appreciable real estate; and that this result has ensued for the very reason that they have been tolerated, or even recognized without legal fiction at all, as churches, religious societies. . . . Concerning legal fictions, funeral colleges, mysterious titles, the documents give us neither testimony nor hint." [4] Marucchi adds: "It were fair to suppose that the Church had possession under the name of private persons, who might have stood as legal owners before the civil power. This, in sum, would be not unlike the status of the Church in certain countries at present; where, since the confiscation of their common goods, various religious congregations, even though not recognized legally, still contrive to possess property under the name of some simple individual. If the Church had cared to use this device in the third century, the Roman law could not have prevented the operation." [5]

We here enumerate the cemeteries of Rome, compiled according to the streets near which, or along which, they were opened—Via Cornelia: Cemetery of the Vatican; Via Aurelia: Saint Pancras, Saints Processus and Martinianus, the two Felixes, Calepodius; Via Portuense: Pontianus, St. Felix, Generosa; Via Ostiense: St. Paul, Camodilla, St. Timothy, St. Thecla; Via Ardeatina: Domitilla; Via Appia: Callistus, St. Sebastian, Pretextatus; Via Latina: sundry cemeteries not yet

[4] Duchesne, *Les origines chrétiennes.*

[5] *Manual of Christian Archeology.*

explored; Via Labicana: St. Castulus, Saints Peter and Marcellinus; Via Tiburtina: Cyriac, St. Lawrence, St. Hippolytus; Via Nomentana: St. Nicomedes, St. Agnes, St. Alexander, *Christus Major;* Via Salaria Nova: St. Felicitas, Fraso, the *Jordani,* Priscilla; Via Salaria Vecchia: St. Pamphylus, St. Hermes, *Christus ad clivum cucumeris;* Via Flaminia: St. Valentine.

Among these Catacombs, the most celebrated are those of Callistus, of St. Sebastian, Priscilla, Domitilla, St. Agnes, Pretextatus.

Then, too, beyond the environs of Rome, there are manifold and vast necropolises in the East, and other catacombs in Italy: as of St. Gaudiosus and St. Januarius of the Poor at Naples; those of St. John and the Cassia Necropolis at Syracuse, etc.

Art in the Catacombs.

To comprehend and correctly estimate primitive Christian art, we must bear two things in mind: first, the status of contemporary Roman art; secondly, the distinction between the outward forms of the early Christian art and its inner content.

Roman art had its golden age under the Empire, so far as the second century.

With the Arch of Septimius Severus (203), art becomes too gaudy in contrast with the simple and pure nobility of the art achieved in the Arch of Titus (81); it now "disregards the sober lines that were full of strength and loveliness, and bedecks itself with a redundant luxury of ornaments, disclosing the signs of decadence which grow still more conspicuous and irreparable in the Arch of Constantine (315)." This arch, in its upper portion, bears bas-reliefs taken from a monument of Trajan's times; and they are decidedly more beautiful and pure than the Constantinian bas-reliefs carved on the lower portion. Later, under Honorius (395-423) and Arcadius (395-408), art is in process of utter and absolute decay.

This being premised, the character and features of primitive Christian art are easily explained and understood. The artists, pagan or deriving from paganism, inured to the flabby

contemporary style, were powerless to withdraw themselves from their habit, but had to speak their own language; and since they plied Christian art under the forms of the contemporary art of Rome, they were bound to produce decadent art. At all events, if we scan some specimens among the most ancient Christian monuments more nearly coincident with the good phases of art, we must acknowledge that they are not in the least inferior to the contemporary works of Roman art. The greater development of Christianity that came to pass later, explains the greater number of sacred monuments of decadent forms.

It was not Christian thought which created and fashioned or chose for itself an art of low taste, but simply the age itself lent its poor form to Christian art; neither, to cite a parallel case, was it our first Christian poets who created the decline of Latin prosody; seeing that literature had already described its downward curve; whereas our poets did nothing further than to clothe their new and beautiful Christian imagery with the literary forms of the period. Therefore those ready critics who speak with scorn of the primitive Christian art, lightly dismissing it as rude, poor, coarse, fall into a vulgar confusion, into a stale prejudice that reveals their shallow and inadequate culture.

In the early Christian art, there should further be distinguished the form from the content: the form is wretched, but the content reveals a new thought, a new life, an invigorated spiritual youth. Even into the humblest themes, the compositions of minor importance, the accessory and ornamental parts, there enters that breath of fresh spring which inspires the expression of "a certain pervasive nobility, a touch of candor, innocent and recollected joy. The antique form is purified by the Christian soul, while chastity, in fine, infuses art; which in that epoch of luxury and pleasures was frequently a school of immorality." [6]

Consequently, the early Christian art is an art magnified by the wonderful grandeur of that faith which overcomes the world: "Haec est victoria nostra quae vincit mundum: fides nostra."

[6] Peraté, *Arch. ch.*

ARCHITECTURE.

Roman architecture declines a little later than the sculpture and painting. One may well note what features of noble beauty are preserved in the mausoleums of St. Constantia and St. Helena. In the Catacombs, however, architecture could not find a field suitable for its development. Nevertheless, for opening the burial chambers, and sustaining the vaults; for excavating the graves and the arcosoliums, and for distributing the space in keeping with the requirements of the liturgy, there had to be employed a distinctive and genuine art of construction; which, if it had no leisure to cultivate architectural details, yet contains the general plan, the germinal elements, and the primary, essential features of the future Christian churches. "The architecture of the cemeteries marked the initial period of constructive art, and this art it is which deposited in the womb, as it were, of the Catacombs those primitive elements which later sprouted in times and circumstances decidedly more favorable for producing, as they did, the most admirable and stately works of art." [7]

The greatest architectural monument of the Catacombs is offered by the famous *Papal Crypt* of the Cemetery of St. Callistus. In 1854, when this was uncovered and disengaged from obstructive material, De Rossi found himself in presence of a vault with a skylight flue in the midst, with four rows of graves along the walls, pieces of spirally grooved columns, Corinthian capitals, fragments of marble, slabs of porphyry, serpentine, and antique yellow marble, etc. Guided by his rare intuition and culture, he rearranged the pieces and reconstructed the burial vault, which present an architectural effect harmonizing with the Roman style of the decadence. A beautiful example of architectural crosswise vaulting, formed by two sculptured surfaces and sustained by half columns with capital and continuous girth of entablature, the entire work carved in tufa, occurs in the so-called Chamber of the Monogram, in the Cemetery of St. Agnes. Another typical basilica in miniature, with episcopal chair and seat for the clergy in an apse on the plan of a square, is that in the Ostrian cemetery, not later than the third century. Neither should

[7] Pantalini.

we silently pass by the one in the cemetery of St. Felicitas, discovered in the year 1885, in the said cemetery along Via Salaria Nuova.

Of great historic importance is the less known subterranean basilica of Sutri, laboriously chiseled in the rock of an abandoned quarry. This work was illustrated by Hubsch, in 1886. The basilica is of quadrangular shape, greatly elongated, with three naves, the larger of which is formed by a row of pilasters joined by arches, and the smaller ones, quite narrow, are divided from the large nave by a low little wall which unites the pilasters, and probably served for partition between the two sexes. In the background, beyond the triumphal arch, is the altar in a square apse; and round about the walls runs a continuous line of seats: this, too, being carved out of the solid rock. Fronting the altar, on the western side, is a square court with stone seats along its two walls; and this, perhaps, was the site of the brotherly love-feasts which occurred incidentally to the liturgical gatherings.

However, the best example of plan and original arrangements of architectural elements is in the underground church of Saints Nereus and Achilleus, recovered to view in 1873, in the second lower story of the cemetery of Domitilla. This church is quite spacious, with three naves divided by two rows of columns, with a beautiful semicircular apse in the rear, and an entrance narthex. Round about the altar, isolated, and supported by four pilasters, there is still indicated the site of the latticed windows which divided the altar from the space reserved for the faithful. This basilica, built between 390 and 395, was devotedly restored by Professor Marucchi, and on the anniversary of the titular Saints, the premises are given over to solemn ceremonies. [8]

SCULPTURE.

Sculpture was but little cultivated in the Catacombs; and this for three chief reasons: first, that it is an art which calls for manipulation in the open; secondly, it is very costly; and thirdly, the primitive Christians were bound to have a sort of abhorrence for sculpture: a horror inspired by the idols and pagan statues of luxury and superstition.

[8] Pantalini.

Nevertheless, even in very remote times, there were some Christians who used sarcophagi. "We find fragments thereof in the right ancient burial vault of the Acilii, in the cemetery of Priscilla; and in the vestibule of the cemetery of Domitilla, there is a grave of special design consisting of a feigned sarcophagus of stucco." [9] But these sarcophagi do not belong to Christian art, since they emanate from the depositories of the pagan marble workers; and seeing that in their general structure and in their bas-reliefs or ornamental motives they attest the ordinary pagan sarcophagi.

The Christians were simply careful to insure that the pagan scenes represented were indifferent, or did not offend the Christian sentiment and manners. This caution explains the incident that some bas-reliefs happened to be either excised or plastered over with lime.

Still, there are some sarcophagi with direct Christian accompaniments, such as that famous tomb of Livia Primitiva, belonging to the Apostolic Cemetery of the Vatican, and now in the Louvre, with scenes of the Good Shepherd, the anchor, and the fish.

In the period of persecutions, it may be said that sculpture in full form does not exist. It will afterward acquire a certain development from the beginning of the fourth century to the close of the fifth, and will still offer some highly interesting statues (bas-relief of the Crucifixion in the Church of St. Sabina; St. Peter, in the Vatican; St. Hippolytus, and the Lateran Good Shepherd). Then, in the sixth century, sculpture in full relief exists no more. Its long sleep will be broken by the Gothic art and the Renaissance.

PAINTING.

The custom of painting the tombs is very ancient. We know that the Egyptians adorned their sepulchres with paintings and frescoes; the Etruscans imitated the Egyptians, and the Romans in their turn imitated the Etruscans.

The Christian religion had no scruples against painting; rather, it promptly appreciated the noble and eloquent language of pictures, and sought lavish contribution of painting for the adornment of sepulchres and for explaining to the

[9] Marucchi.

faithful the mysteries of Christianity. All at once it exalted the humble decorative painting to the high office of catechetics and Christian hermeneutics. Herein consists the innovation, the distinctive and vastly more noble spirit of Christian painting; whereas the technique and manner employed are those of the Roman decadence.

The early Christian painting unfolds itself on the walls of chapels and arcosoliums, on the space which separates the tombs and their vaults; and it celebrates, in terms full of holy candor, the beauty of the Christian mysteries: chanting, with inspired accents, the divine poem of the Christian life and death.

Painting, in the cemetery art, has three distinct periods, corresponding to the three periods of the Catacombs. In the first period, wherein the Catacombs are an outgrowth of the gentile sepulchres, thereafter becoming enlarged to receive the brethren of the faith, we have no Christian paintings. The decoration of these tombs does not differ from that of the other contemporary tombs; for so may we remark in the burial vaults of the Flavii and of Ampliatus in the cemetery of Domitilla.

In the second period, when the Catacombs come to be common cemeteries of the Christians, there is developed the Christian pictorial art, with most recent iconographic forms, unfolding the wonderful cycle of symbolism. We are in times of persecution; the Christians have their hearts overflowing with poignant affections, their souls are fraught with hope and expectations; they secrete within themselves a whole world in opposition to the outward pagan world; and they feel the need of expressing this devout throng of thoughts, affections, hopes. Only, they cannot speak too freely, being restrained alike by mystical reverence and by fear of persecution; and therefore they produce a new symbolic language, in figurative forms that abound in cogent and soothing allegories.

The third period extends from 313 to the sixth century, when religion triumphs and the Christians can freely speak, with emblematic art, their language of charity and faith; at which point there begins a new phase of painting, which develops historic scenes, portraits, realistic designs, etc.

The ordinary technique of the cemetery paintings is in fresco. The rough-cast was formed with dust of marble; when very fine, it denotes great antiquity. Frequently, before the fresco process, the outlines of the design were stamped and engraved. To be sure, there are also paintings in water-color; but these are later, and are executed with less of artistic spirit. Moreover, they are not paintings, but simple *graffiti:* namely, drawings engraved, and colored, on the sepulchral slabs or walls. It is easy then to understand that the style varies according to the epoch and the artists. The most ancient paintings reflect the Roman style, still sustained; but gradually this deteriorates.

To get a clear conception of the complex art of cemetery painting, we should distinguish its various modes, and these we shall describe as ornamental painting, symbolic painting, historic painting, and painting on glass.

ORNAMENTAL PAINTING.

Ornamental painting is composed of both architectural and geometric elements, and comprises forms decorated with flowers and animals featured in the fashion of the Pompeian art. Here we have views in perspective, small landscapes, paneled squares, festoons, foliage designs, flourishes, piece-meal decoration, flowery studies on monochrome backgrounds: in a word, these decorations have intrinsic, independent aims, as to fill the blanks on a wall or a vault, or to enhance a picture by framework effects.

It is true, this painting is less meritorious than that of Pompeii, because of later process, in an age of decadence, and also because of its limitations in the way of embellishing tombs, often poor, in place of the elegant abodes of those polished and Epicurean "nabobs" of Pompeii.

This ornamental painting has especial relation to the first period of the Catacombs, when Christian art in the proper sense had not freely asserted itself. It continues, indeed, somewhat longer, but its purely ornamental office rises to symbolic uses; it exists not now for itself, but becomes a valued adjunct.

In the study of this decorative painting, people have gone to two contradictory extremes. Certain Protestant or ration-

alist critics try to diminish the significance of this painting, altogether denying symbolic iconography, and interpreting the fish, the lambs, doves, anchors, etc., so frequent in the second period of the Catacombs, as ornamental motives exclusively. An opposite school, represented by pious but too zealous apologists, would read abstruse thoughts into everything, even the simple and obvious marks of mere decoration. The truth, as in all things human, stands between the two extremes; and serener criticism, unchained from all polemical bias, knows how to distinguish the sundry epochs above cited; can divide the painting, I may say, on its material and purely ornamental side, from the same painting on its *spiritual* side: not straining after sensuous enjoyment, but symbolically conveying a religious thought, a dogmatic comment, a historic reminder.

SYMBOLIC PAINTINGS.

This most important subject of iconography will be dealt with in a special chapter.

HISTORIC PAINTINGS.

These paintings include scenes from the Old and the New Testament, episodes of martyrdom, pictures of the Saints, and more infrequently, realistic scenes. This cycle, as was noted above, has its maximum development after the peace.

It is a matter of observation that the scenes from the Old Testament, such as the sacrifice by Abraham, Moses causing the water to gush from the rock, Jonas rejected by the whale, Daniel, etc., and some scenes from the New Testament, as the resurrection of Lazarus, have not only a historic meaning, but furthermore a symbolic sense: alluding, that is to say, to the Redemption, to the Sacraments, to the Resurrection, etc.

The paintings which refer to the New Testament represent scenes in the life of our Lord and the Blessed Virgin, the resurrection of Lazarus (which we find until the second century in the cemetery of Priscilla), the marriage in Cana, the healing of the man blind from his birth, the multiplication of the loaves, St. Peter's denial, etc.

ICONOGRAPHY OF OUR LORD.

The cemetery of St. Sebastian shows us the manger; in the cemetery of Priscilla we find the Epiphany, a theme recur-

rent a number of times again; and in the cemetery of St. Callistus there is the baptism of Christ. However, a true and authentic portrait of Jesus, we do not find. "The letter which P. Lentulus, procurator of Judaea, would have sent to the Roman Senate, giving an account of the passion of our Saviour and a description of his countenance, is apocryphal, as are all the pictures known as 'acherotypes' and those attributed to Nicodemus and to Saint Luke. So, too, the letter which Jesus Christ himself would have sent, together with his portrait, to Abgarus, King of Edessa, was declared apocryphal in a Council held in the time of Pope Gelasius (494); whilst the picture is mentioned for the first time by Evagrius. Eusebius speaks of a statue which, according to an ancient tradition, would have been erected by the woman in the Gospel who had the flux of blood; a statue still existent in his time at Caesarea Philippi, Palestine. Some historians have maintained that this statue did not represent the Redeemer, but a Roman Emperor, because at the feet there was a province named as rendering him homage in the rôle of its Saviour; but the word ΣΩΤΗΡΙ might have produced this confusion. Yet, such an opinion is not admissible; nor can it be allowed that Eusebius perpetrated so strange an error. This statue, which was in great veneration at the beginning of the fourth century, must have had a degree of resemblance to the real type of the Saviour, and served as model for the Oriental pictures and those introduced in the West at the close of the fourth century, where our Lord is represented with a beard. In the most ancient representations, he has a mild and beautiful face; later, from the sixth century downward, the expression is rather harsh." [10]

In the Western iconography of Christ, there are four progressive phases: the allegorical Christ, the Christ idealized in the form of a young man, the realistic Christ, and the Crucified. Originally, we have Christ under the symbol of the fish, and then under the allegory of the Good Shepherd and of Orpheus. Later, even when art could manifest itself with freedom, the painter is restrained, as it were, by a reverential fear for the Saviour, and by an innate horror of idols,

[10] Marucchi.

and so does not yet dare to portray the realistic Christ. And then there appears the Christ as a beardless youth, the softly idealized adolescent. Thus we find him in the baptismal scene, in the cemetery of Lucina and in the crypt of the Passion in the cemetery of Pretextatus, in the chapel of the sacraments. From the third century onward, arise the variant features of beard and hair; the classic type, if I may so describe it, of the Christ is formed: and this, although differently interpreted by the manifold styles of art, still remains the same in its fundamental lines.

The first example of the Crucifix is the blasphemous caricature of the Palatine. We know that the Christians were confused and implicated along with the Hebrews in the calumny of onolatria, that is, adoration of an ass. And hence a pagan diverts himself by burlesquing one Alexamenos in the act of adoring the Crucifix with the head of an ass. In the blasphemous caricature one reads these words: Αλεσαμενος Σεβετε Θεον: Alexamenos reverences his God. This drawing was discovered in 1856, in the palace of the Cæsars, and is now preserved in the Kircherian Museum. In 1870, there was discovered in a room of the same palace, perchance in the guards' hall, this other bit of writing, which affords a fine reply to the caricature: Αλεσαμενος Φιδελις; indicating that Alexamenos, despite the jeers, kept himself faithful to his God.

This drawing is highly important, because it is the first representation of the crucifix, and offers evidence that the Christian religion had found entrance within the same palace of the Cæsars. This work dates back to the third century.

The punishment of crucifixion was a torture practised by the Romans; in the East, besides stoning, the stake was employed, and the gibbet whereon the culprit was suspended and nailed. When, accordingly, the Psalmist foretells the piercing of the hands and feet, he looks beyond all Oriental usage and has precise vision of the Roman torture. Culprits were crucified naked. Christ, however, in the primitive iconography, appears girded with a colobium, a short tunic or sleeveless shirt, or with a loin-cloth. There were four nails employed: two for the hands and two for the feet, which rested upon a cross-piece or foot-rest. Of this point we have the explicit testimony of Plautus, besides the practical evi-

dence of the most ancient crucifixes. It was only an artistic expedient, for creating a more beautiful outline, when they joined the pierced feet with a single nail. The crucifix with three nails appears only toward the thirteenth century.

Apart from the Crucifix of the Palatine, the true depiction of the *mysterium crucis* by way of object of reverence and piety, makes its appearance late, beyond the fifth century. First, there were the monogram crosses, and next the cross was shown explicitly. This phase begins to manifest itself at the end of the fourth century, on coins, with the title *salus mundi,* and there are such designs in the Catacombs, whose mosaics are adorned with gems and flowers: *crux gemmata,* for instance, or the gemmate cross, may be seen in the cemetery of Pontianus.

Finally, from the fifth and sixth centuries appears the crucifix. The most ancient examples are given us by a relief on the wooden door in the cemetery of St. Sabina; by a bas-relief in ivory, conserved in the British Museum; by the crucifix of the Syrian Evangelarium, preserved in the Laurentian Library of Florence (sixth century); by the crucifix in the Catacombs of St. Valentine (eighth century), etc.

IMAGES OF THE BLESSED VIRGIN.

As in the case of Christ, so too we have no authentic portraits of the Blessed Virgin, and the so-called Madonnas of St. Luke are all apocryphal. At the close of the fourth century, St. Augustine wrote: "Neque enim novimus faciem Virginis Mariae." [11]

Her most ancient images are those of the Catacombs, wherein Mary is represented as orant, as one interceding near God for us, our Advocate; and also in realistic attitude, with the Christ Child. The most frequent image recurs in representations of the Epiphany. We may note here one of the like representations, taken from the cemetery of Domitilla, and we may also adduce the most ancient image of the Madonna, as found in the cemetery of Priscilla. "We see the Blessed Virgin, isolated, and seated with the Child Jesus at her breast; whilst in front of them is a figure doubtless to be

[11] *De Trin.* 8.

recognized for a prophet: a star overhead may suggest the Prophet Isaias, announcing the divine brightness; or it is possibly Micheas or Balaam. It can not be supposed that this scene represents a mother whatsoever; for one thing, the reproduction of domestic scenes is most rare in the ancient Christian art, and again it is certain that the entire decoration was symbolical, on sacred themes. The classic Pompeian style of the painting allows one to date it back to the beginning of the second century." [12]

I may remark here also a small statue of the Blessed Virgin with the Christ Child on her knees, between an angel and a man standing behind the chair. This was discovered in the excavations of Carthage, and dates back to the third or fourth century.

IMAGES OF THE SAINTS.

The images of the Saints are more scarce in the early times, and are painted not so much on walls as on glass. After the peace of Constantine, these paintings grow much more frequent. They celebrate the glory of the martyrs, and are an introduction to that splendid cycle of art which decorated so poetically the apses and walls of the early basilicas. A work of renown is the bronze plate recovered by Boldetti, in the cemetery of Domitilla, conveying the features of the principal Apostles, and afterwards imitated in the third and fourth centuries.

REALISTIC PAINTINGS.

To complete this cursory review, I may add that the cemeteries contain, though rarely, realistic scenes which bear upon the life and art of the deceased. They belong to the time of peace, and are not so good as the craft of some pagans of the same era.

STAINED GLASS IN THE CEMETERIES.

Specimens of gilded and painted glass have been recovered in the Catacombs. They are not of Christian invention, but emanate directly from paganism; and so they often review mythological scenes. But before long, too, the Christians

[12] Marucchi.

themselves plied this art distinctively; and various objects, prior to the third century, bear portraits of Saints (St. Peter, St. Paul, St. Agnes, St. Sixtus, etc.).

These mortuary glasses were used in connexion with the funeral love-feasts; whilst the *paterae vitreae* were something like our patens, and served for holding and carrying about the sacred species.

CELSO COSTANTINI.

SUMMING UP THE DISCUSSION ON VASECTOMY.

WHEN in the March issue of THE ECCLESIASTICAL REVIEW of 1910, I introduced the discussion on the lawfulness of Vasectomy,[1] it was my intention, first to state as briefly and as clearly as possible the nature of the operation as a surgical procedure as well as the physical effects produced by it; and secondly, to express an opinion in accordance with the principles of Moral Theology regarding its lawfulness. This article was of necessity tentative and inconclusive; and I had no thought at that time of entering into the several side questions which made their appearance in the course of the controversy that ensued; and the discussion of which has not, I venture to believe, aided materially in clarifying the main point at issue.

Dr. O'Malley's exhaustive and scholarly article has enabled the theologians to grasp the moral question with greater comprehensiveness. But the controversy is still on, and it would seem without any immediate prospects of abatement. Meanwhile anxious minds both lay and clerical are awaiting the final practical result which, it is naturally expected, should be forthcoming from all the maze of technical and speculative discussion that has occupied the pages of the REVIEW now more than a year. The present article will represent an attempt to summarize the controversy, as it has proceeded so far, as briefly and as objectively as may be; and to draw thence

[1] Etymologically Vasotomy is preferable to Vasectomy since the latter term signifies a removal or obliteration of the whole or part of the *vas deferens*. Vasotomy would indicate rather a severing or resection of the vas.

a practical norm that may serve, it is hoped, as a guide in forming one's conscience upon a matter of such importance.

To begin with, it will be useful to determine precisely what may be called the subject-matter of the controversy. 1. There is question of a surgical operation known as vasectomy or vasotomy which, whether it be in itself a grave mutilation or not, results in depriving the one operated upon of his power to procreate or beget offspring. Both the anatomical and physiological data bearing upon the operation as well as the surgical technique observed in performing it and the effects produced by it are admirably set forth by Dr. O'Malley in his article previously referred to; and a brief study of the plate which appears in connexion with the article will enable any one to understand the physical side of the question without difficulty. 2. This operation is sanctioned and prescribed by law in several States of the Union for the purpose of preventing the possibility of procreation in certain individuals who have legitimately become the State's charges and are detained in a public institution conducted and maintained by the State, and whose offspring on account of vicious tendencies or habits acquired either by heredity or early parental environment will prove a menace to the welfare of civil society. 3. It is sufficiently apparent from the text of the law enacted in Indiana and in other States of the Union that the legislators have directly in view the welfare and betterment of human society, though, of course, an operation such as vasectomy is indirectly a punishment and the purpose of the State in sanctioning it might be punitive as well as not. And in this point I beg to disagree with Dr. O'Malley and with Frs. Schmitt and Labouré who have sustained the contrary opinion. That 176 criminals, as reported by Dr. Sharpe, should have voluntarily asked for and submitted to the operation goes to show not that the operation is not a punishment but rather that these individuals are lacking in the normal feelings and instincts with which human nature is ordinarily endowed. It is inconceivable that a man of sound mind and body would willingly and knowingly submit to vasectomy save for an immoral purpose, such as that of enjoying the pleasures of matrimony without its burdens; and were he forced to undergo the operation it would undoubtedly be

looked upon as a serious evil. And this is precisely what is understood by a punishment. 4. The State is legislating for a moral evil. This *praenotandum* is of importance because it has been asserted that, were vasectomy declared to be lawful, it might be made applicable for the elimination of every species of hereditary disease, such as consumption, epilepsy, and insanity; and this would undoubtedly be criminal. The inference is utterly fallacious. How can it be true that, because vasectomy is proved to be lawful as a prophylaxis for a moral evil, it is, in consequence, lawful when applied for the remedying of an evil that is entirely *physical?*

Such being the subject-matter of the controversy, the *quaesitum* may be formulated thus: Has the civil authority the power to sanction an operation such as vasectomy to be performed upon those individuals who, being under the charge of the State, are found to be unfit to procreate on account of the fact that their offspring will prove a menace to the social and moral well-being of civil society? And as questions subordinate and incidental to this it may be asked further: May a Catholic surgeon who is appointed to the medical staff of a public institution in accordance, for instance, with the law of Indiana, perform this operation upon the inmates of said institution as prescribed by the aforesaid law? and: May a Catholic layman who is a member of a State legislative body or who otherwise has to do with the introducing and the passing of such a law, introduce, vote for, or otherwise coöperate in the passage of said law with a safe conscience?

The answer of theologians to the first of these questions is far from being unanimous. Those who hold the opinion affirming the lawfulness of vasectomy *in casu* argue as follows:

1. It is in the power of the State to enact such laws as are conducive to the moral and social well-being of society. But such is the law sanctioning and ordaining the sterilization of criminals. Hence the State has the power to enact this law; and vasectomy when performed under its requirements is just and lawful. Let not the major of this argument be taken as a mere platitude. A law which, when enforced and observed, actually tells for the common good of society cannot be immoral either in its formal subject-matter or its objective pur-

pose; for it appears to be almost self-contradictory that a law should be immoral and at the same time conducive to the public welfare. The real difficulty, then, rests with the minor. And it may be noted that the purpose of the law is sufficiently attained not only by doing away with crime altogether—such a blessed consummation of human events is, indeed, hardly to be hoped for in our day and country at least—but also by lessening and circumscribing it and bringing it down to its minimum. Those who have opposed the affirmative opinion, leaving aside the question of public good, have directed their attention toward the lawfulness of vasectomy considered in itself; and they maintain that the State cannot employ an immoral means to bring about a good end, no matter how beneficial and desirable this end may be. This, I respectfully submit, is begging the question.

2. Whenever there is a conflict between the private right of an individual citizen on the one hand, and the public right of society on the other, the former is obliged to cede to the latter, for in a conflict of two rights the greater of these must prevail. But the right of begetting offspring when exercised by those who are criminally degenerate is in conflict with the right of society to protect itself against moral and social evil. Hence the former must cede to the latter; or, in other words, vasectomy as sanctioned by law is altogether lawful.

The arguments of the theologians who sustain the negative opinion appear to be no less cogent:

1. The power of the State over the individual rights and actions of its single members has as its purpose the maintenance of a ruling and governing authority within the State and the safeguarding of the existence and well-being of society as a whole; and hence this power is of such a nature that it can be exercised under all circumstances and at all times. But the maintenance of a ruling and governing authority within the State as well as the safeguarding of the existence and well-being of society as a whole are compatible with the existence of degenerate criminals within the State; while, on the other hand, the good obtainable by vasectomy is limited and is only accidentally necessary. Hence the State in sanctioning the sterilization of criminals has exceeded the limits of its authority; and vasectomy is thus unlawful.

2. In order that an action from which two effects follow, the one good, the other evil, may be performed, it is necessary that four conditions be verified. (a) The action must in itself be good or at least indifferent. (b) The good effect must not be brought about through the medium of the evil effect. (c) The evil effect must not be intended, but merely permitted by the agent. (d) The good effect must be such as to compensate proportionately for the evil effect. But in the case of Vasectomy as prescribed by the civil law, the second of these conditions is undoubtedly wanting: the good effect, which is the well-being of civil society, is brought about precisely as the result of the evil effect, which is sterilization produced by vasectomy. Hence we must again conclude that vasectomy is altogether unlawful.

It has been necessary thus to soar for a while in the rarified atmosphere of theological speculation that we might finally come to a practical solution of the difficulties proposed in the second and third *quaesita*. It is a long-recognized and well-known principle of moral theology that, when in regard to the lawfulness of a given action there exist two opinions among theologians, the one affirming and the other denying the moral rectitude of such an action, it is permissible, with a safe conscience and therefore without fear of sin, to follow the affirmative opinion, provided such opinion is founded upon reasons that render it certainly and solidly probable; and provided, of course, too that one is willing and able to form one's conscience according to it. Moreover, however formidable and convincing the reasons adduced in support of the opinion denying the lawfulness of vasectomy may be, it cannot be denied that the affirmative opinion rests upon arguments that vest it with the full amount of intrinsic probability. For obvious reasons no reference need be made to whatever extrinsic probability it may possess. We are therefore entirely justified in concluding that the Catholic surgeon who may be appointed to the medical staff of a public institution in accordance with the law of Indiana or of other States where vasectomy has been legalized, and the Catholic layman referred to in the third *quaesitum*, may, if they so desire, adopt the affirmative opinion, and this with a practical certitude of the licitness of their action. The application of probabilism to our present case

does not, of course, touch the theoretical controversy as such, except in so far as one must have assurance that there is question of an opinion which is certainly and solidly probable. And when it is asked further should this affirmative opinion be urged and counseled in practice, I answer in the negative. For while I am still thoroughly convinced of its correctness theoretically, I cannot fail to recognize the wide difference that exists between theory and practice; nor have I at any time during the controversy lost sight of the numerous and great abuses that would follow were the lawfulness of the sterilization of criminals to be generally conceded. Practically, therefore, and, as a general rule, the affirmative opinion should not only not be urged in practice, but Catholic surgeons and lawyers as well as others who have an active part in the framing of the laws of our several States should take a firm stand against the legalizing of any surgical operation by which criminals are deprived of their procreative faculty.

We have been dealing so far with the power of the State to sanction the sterilization of criminals; and incidentally also with the right of a surgeon to operate when acting in accordance with the requirements of the State law. What now is to be said concerning the lawfulness of a surgeon's performing vasectomy, not for the purpose of producing sterilization, but in order to cure a patient who is suffering from a pathological condition that can be benefited and in some instances entirely removed by vasectomy? Two conditions seem to be required that a surgeon may, in such instances, act lawfully: The patient must first of all be afflicted with a distinctly pathological condition; and it must be known, in the second place, that vasectomy will remove or at least greatly alleviate such a condition. As regards the first requisite, it may be noted that a pathological condition may be sexual as well as not. In fact, the truth is becoming generally recognized that many of the numerous forms of sexual aberration and *horrenda* recorded by Parke in his recent work [2] and by other writers on sexual problems are entirely pathological,

[2] Human Sexuality, by J. Richardson Parke. I am referring to Dr. Parke's work without any intention of approving either the doctrinal views he expresses or the method of treatment he has adopted. The work is valuable for the information it conveys; but for nothing else.

though externally they bear all the appearances of formal crime and are treated as such in courts of justice and even in the confessional. That a surgeon in such cases has a right to operate is based upon the theological principles stated above in the second argument for the negative opinion. All of these conditions are verified. There can be doubt only concerning the second. But the good effect, which is the removal of a diseased condition, does not follow through the medium of the evil effect, which is sterilization. In other words, the patient is cured not because he is rendered sterile; but on account of the physiological, and incidentally also of the psychological, effects of the operation that are quite independent of the condition of sterility.

Perhaps a great deal remains to be said upon a question of such importance as the one we have been discussing. Yet for all practical purposes it is hoped that the controversy is well-nigh at its end. Whilst I have endeavored to make the present summary as brief and as objective as was possible, I hope at the same time that something has been said which will point the way toward a definite course of action in practical cases where the lawfulness of vasectomy may be concerned.

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Analecta.

ACTA PII PP. X.

I.

Motu Proprio de Diebus Festis.

Supremi Disciplinae Ecclesiasticae custodes et Moderatores Pontifices Romani, si quando christiani populi bonum id Ipsis suaderet, sacrorum Canonum sanctiones relaxare benigne consueverunt. Nos quidem Ipsi, quemadmodum iam alia, ob mutatas temporum et civilis societatis conditiones, immutanda existimavimus, ita etiam in praesens ecclesiasticam legem de festis diebus ex praecepto servandis, ob peculiaria aetatis adiuncta, opportune temperandam censemus. Lata enim terrarum marisque spatia, mira nunc celeritate homines percurrunt, facilioremque per expeditiora itinera aditum ad eas nationes nanciscuntur, quibus minor est festivitatum de praecepto numerus. Aucta etiam commercia, et citatae negotiorum tractationes videntur ex interposita frequentium festorum dierum mora aliquid pati. Succrescens denique in dies rerum ad vitam necessariarum pretium stimulos addit, ne saepius servilia opera ab illis intermittantur quibus est victus labore comparandus.

His de causis iteratae preces, praesertim postremis hisce temporibus, Sanctae Sedi adhibitae sunt ut festivitatum de praecepto numerus minueretur.

Haec omnia Nobis animo repetentibus, qui unam christiani populi salutem cordi habemus, opportunum maxime consilium

visum est festos dies ex Ecclesiae mandato servandos imminuere.

Itaque, Motu Proprio et matura deliberatione Nostra, adhibitoque consilio Venerabilium Fratrum Nostrorum S. R. E. Cardinalium qui ad Ecclesiae leges in Codicem redigendas incumbunt, haec quae sequuntur de festis diebus edicimus observanda.

I. Ecclesiastico praecepto audiendi Sacri et abstinendi ab operibus servilibus hi tantum, qui sequuntur, dies subiecti manebunt: Omnes et singuli dies dominici, festa Nativitatis, Circumcisionis, Epiphaniae et Ascensionis Domini Nostri Iesu Christi, Immaculatae Conceptionis et Assumptionis Almae Genitricis Dei Mariae, Beatorum Petri et Pauli Apostolorum, Omnium denique Sanctorum.

II. Dies festi Sancti Ioseph, Sponsi Beatae Mariae Virginis, et Nativitatis Sancti Ioannis Baptistae, uterque cum octava, celebrabuntur, tamquam in sede propria, prior, Dominica insequente diem XIX Martii, immoto permanente festo si dies XIX Martii in Dominicam incidat; alter, Dominica quae festum Sanctorum Petri et Pauli Apostolorum antecedat. Festum vero Sanctissimi Corporis Christi, idemque cum octava privilegiata, Dominica post Sanctissimam Trinitatem, tamquam in sede propria, celebrabitur, statuta pro festo Sacratissimi Cordis Iesu feria VI intra octavam.

III. Ecclesiastico praecepto, quod supra diximus, dies festi Patronorum non subiacent. Locorum autem Ordinarii possunt solemnitatem exteriorem transferre ad Dominicam proxime sequentem.

IV. Sicubi aliquod festum ex enumeratis legitime sit abolitum vel translatum, nihil inconsulta Sede Apostolica innovetur. Si qua vero in natione vel regione aliquod ex abrogatis festis Episcopi conservandum censuerint, Sanctae Sedi rem deferant.

V. Quod si in aliquod ex festis quae servata volumus, dies incidat abstinentiae vel ieiunio consecratus, ab utroque dispensamus; eamdemque dispensationem etiam pro Patronorum festis, hac Nostra lege abolitis, concedimus, si tamen solemniter et cum magno populi concursu ea celebrari contingat.

Novum Apostolicae sollicitudinis argumentum huiusmodi praebentes, spem Nos certam fovemus, fideles universos iis etiam diebus, quos nunc de numero festivitatum praecepto

obstrictarum expungimus, suam in Deum pietatem et in Sanctos venerationem, non minus quam antea, fore testaturos, ceterisque diebus festis, qui in Ecclesia servandi supersunt, diligentiore, quam antehac, studio observandum praeceptum curaturos.

Contrariis quibusvis, licet speciali et individua mentione dignis, non obstantibus.

Datum Romae, apud S. Petrum, die II mensis Iulii MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

II.

INVOCATIONEM "GESÙ MIO, MISERICORDIA" VEL ALIAM "O IESU IN SANCTISSIMO SACRAMENTO, MISERERE NOBIS", DEVOTE RECITANTIBUS AMPLIOR INDULGENTIA CONCEDITUR.

Ad perpetuam rei memoriam.—Nihil Nobis ex divinitus commisso Supremi Apostolatus munere acceptum magis gratumque est, quam ut in christiano populo pia ac frugifera promoveatur consuetudo fundendi Summo bonorum omnium datori Deo crebras atque iteratas ex imo corde invocationes, ad praesens illius patrocinium suppliciter impetrandum. Hoc quidem consilio ductus Pius PP. IX rec. mem. Decessor Noster, die XXIV mensis Septembris anno MDCCCXXXXVI fidelibus assuetis invocationi *Gesù mio, misericordia,* toties lucrandam quoties ipsam invocationem emissent, centum dierum indulgentiam largitus est; Nosque ipsi, datis sub piscatoris annulo Literis die VI mensis Iulii anno MDCCCCIX fidelibus aliam invocationem *O Iesu in SSmo Sacramento, miserere nobis* devote recitantibus, similem centum dierum remissionem benigne in Dno concessimus. Nunc autem, ingruentibus in dies adversus Ecclesiam calamitatibus, opportunum consilium videtur, fideles unanimi precum communione coelestem opem instanter efflagitare, eosque iteratis piis invocationibus animum mentemque ad Deum excitare, divinique amoris Sacramentum potissimum recolere. Id summopere cupientes, ut ad haec pietatis officia implenda magis magisque iidem fideles alliciantur, partiales supernunciatas indulgentias dictis invocationibus adnexas, Apostolica Nostra Auctoritate amplificandas censemus. Quae cum ita sint, de Omnipotentis Dei misericordia ac

BB. Petri et Pauli Apostolorum Eius auctoritate confisi, praesentium tenore, singulis atque universis fidelibus ex utroque sexu, qui ubique terrarum et quolibet idiomate, dummodo versio fidelis sit, contrito saltem corde, ac devote recitent vel iaculatoriam precem quae italice audit *Gesù mio, misericordia,* vel aliam iaculatoriam *O Iesu in SSmo Sacramento, miserere nobis,* quoties id agant, toties, in forma Ecclesiae consueta, de numero poenalium dierum trecentos expungimus. Porro largimur fidelibus ipsis, si malint, liceat partialibus his indulgentiis functorum vita labes poenasque expiare. Praecipimus vero ut priorum concessionum Apostolicarum quas recensuimus tenor ita amplificetur sicuti illum per praesentes Auctoritate Nostra amplificamus. Praesentibus, perpetuis futuris temporibus valituris. Tandem mandamus ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris, die XX Maii MCMXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

S. CONGREGATIO CONCILII.

DUBIORUM CIRCA ABSTINENTIAE ET IEIUNII LEGEM.

Dubia quae hic enodanda proponuntur versantur circa interpretationem rescripti die 19 Februarii 1851 a S. C. S. Officii Episcopo Auriensi concessi; ideo praestat illud per extensum referre. Est autem huius tenoris:

"Episcopus Auriensis B. V. filiali veneratione accedens, humiliter deprecatur et supplicat ut cum suae dioecesis habitatoribus pro benignitatis dispensare digneris, ut in S. Quadragesimae, quatuor temporum et in reliquis tam de praecepto quam ex devotione ieiunii diebus, servata ieiunii forma, *de omni pinguedine suina, butyro, lacte, caseoque in suis esibus uti possint.* In hac enim mei regiminis dioecesi oleta nulla sunt, et ideo oleum magno praetio aestimatur; attentis temporum pecuniae et nummorum parcitate penesque generali

paupertate maxime ruri degentium, personae quoque non omnino pauperes in olei adquisitione multo incommodo et dispendio laborant; estque haec causa, ut parochi et confessarii saepissime in poenitentiae Sacramenti administratione angustias patiantur, dum a poenitentibus inquiruntur an inopia oppressi, aut in parva quantitate dictis pinguedinibus vesci possint. Ut vero omnis tollatur ambigendi occasio et cum securitate procedant, ad me submisse supplices accessere rogantes, quod a V. B. exposcerem ut privilegium a Sancta Sede habitantibus dioecesis Lucensis concessum quibus *omnis pinguedinis suinae usus permittitur,* aut Mindoniensis, quibus *butyro et caseo vesci licet,* ad fideles huius Auriensis dioecesis extendatur. Finem tunc habebunt anxietates et peccata in quibus illabuntur multi qui ieiunii praeceptum cum solo olei usu esse valde difficile opinantur. His precibus Vestra benignitas annuens meis monitis intelligerent dioecesani, privilegium ex V. B. liberalitate illis concedi non in abusum et perniciem, sed in animarum utilitatem et ut facilius et exactius ieiunium adimpleamus, quo a vitiis avertimur et de peccatis purgamur. Et ut cessent dubia et scrupuli similiter postulat ut hoc privilegium ad omnes laicos sive clericos cuiuscumque gradus et dignitatis, modo non sint voto adstricti, extendatur.

" Sanctitati Vestrae obsequens filialiter certum facit de sincera ac perpetua sua obedientia, et exorat ut Apostolicam benedictionem ei impartiaris."

His precibus acceptis S. C. benigne annuens rescripsit:

" Feria IV, die 19 Februarii 1851, SSmus Dominus Noster Pius, Divina Providentia, PP. IX, in solita audientia R. P. D. Assessori S. Officii impertita, audita relatione Revmorum DD. S. R. E. Cardinalium Generalium Inquisitorum suffragiis benigne annuit *pro gratia per modum tamen condimenti,* exceptis Feria IV Cinerum, tribus postremis diebus maioris Hebdomadae, et Vigiliis Pentecostes, SS. Apostolorum Petri et Pauli, Assumptionis et Immaculatae Conceptionis B. Mariae Virginis, Omnium Sanctorum et Nativitatis D. N. Iesu Christi."

Porro primum dubium exortum circa suprascripti indulti interpretationem est, num fideles teneantur sumere Bullam *Cruciatam* ut praefato privilegio uti possint. Plures Sacerdotes Auriensis dioecesis sententiam affirmativam sequuntur

hisce innixi rationibus: 1.° quia Commissarius Generalis Bullae *Cruciatae* in expeditione memorati indulti anno 1851, declaravit necessitatem sumendi Bullam *Cruciatam* ut quis illo uti posset; 2.° quia huic sententiae suffragatur praxis ab initio introducta et ab Episcopis Auriensibus confirmata in suis instructionibus et responsionibus ad parochos, imo in ipsa Synodo dioecesana, celebrata anno 1908, recognita; 3.° quia secus *Cruciatae* reditus notabiliter decrescerent in Auriensi dioecesi quod in detrimentum divini cultus vergeret. Nam pro expensis in divino cultu pro hac dioecesi, quae praeter Cathedralem, constat 680 ecclesiis, requiritur summa 124.161 libellarum, quarum libellas 121.388 a *Cruciatae* reditibus deduci debent, cum aerarium nationale vix 2773 libellas pro tota dioecesi praebeat.

Secundum dubium versatur circa significationem seu extensionem verborum *pinguedinis suinae; utrum* nempe per allata verba intelligi possit iusculum (*brodo di carne* hispanice *caldo de carne*) omnis carnis suinae, vel tantum iusculum seu succus laridi suini. Praeterea notandum est vigere in hac dioecesi consuetudinem in citata Synodo approbatam, vescendi in caenulis dierum ieiunii omni piscium genere.

His praemissis Canonicus Poenitentiarius Ecclesiae Cathedralis Auriensis de mandato Episcopi sequentia authentice resolvenda dubia proposuit:

1.° "An Christifideles dioecesis Auriensis pro usu supradicti privilegii teneantur sumere Bullam *Cruciatae?*

2.° "An tuto sequi possit interpretatio enunciati indulti data a Rmo Ordinario anno 1851, iuxta quam non solum possunt fideles tam in prandio quam in caenula uti iusculo vel succo laridi suini, sed etiam iusculo aut succo omnis carnis suinae, miscendo etiam in parva coena cum piscibus in vigiliis aliisque ieiunii diebus, exceptis fer. IV Cinerum, tribus postremis diebus maioris hebdomadae aliisque diebus in indulto expressis?"

Et quatenus affirmative:

3.° "An iusculum seu succus omnis animalis terrestris carnis possit aequiparari iusculo seu succu carnis suinae ad effectus secundi quaesiti praecedentis, ita ut possit hac in dioecesi sumi etiam in parva coena iusculum cuiuscumque animalis, etiam si pisces de more edantur?"

Cum de re gravis momenti ageretur, exquisita est sententia Consultoris, ut, ea quae pollet doctrina, omnia quae sive in iure sive in facto ad solutionem iuvare possent animadverteret, ac purgatissimis EE. VV. oculis subiiceret.

Haec igitur dubia enodanda proponuntur:

1.° *An fideles dioecesis Auriensis pro usu supradicti privilegii dioecesani teneantur sumere Bullam "Cruciatae"?*

2.° *An tuto sequi possit interpretatio privilegii data ab Ordinario Auriensi a. 1851 qua declaravit non solum tam in coenula quam in prandio, uti iusculo vel succo laridi suini, sed etiam iusculo vel succo omnis carnis suinae et etiam in parva coenula miscendo cum piscibus, exclusis diebus in privilegio exceptis.*

3.° Et quatenus affirmative: "*An iusculum seu succos omnis animalis terrestris carnis possit aequiparari iusculo seu succo carnis suinae ad effectus quaesiti praecedentis.*

DECISIO. Emi Patres in Congregatione plenaria, die 29 aprilis 1911, respondendum censuerunt:

Ad I. *Negative.*

Ad II. et III. *Iusculum carnis sive suinae sive aliorum animalium non comprehendi in allegato indulto: comprehendi vero etiam pro coenula condimentum ex adipe sive suino sive aliorum animalium et etiam butyrum.*

C. CARD. GENNARI, *Praefectus.*

L. * S.

BASILIUS POMPILI, *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

DUBIA DE MANUSCRIPTIS RELIGIOSORUM TYPIS EDENDIS.

Quaesitum est ab hac Sacra Congregatione de Religiosis:

I. An Religiosi pertinentes ad Instituta votorum simplicium iisdem teneantur legibus ac Regulares votorum solemnium, quoad *Imprimatur* seu beneplacitum a suis Superioribus expostulandum, quoties aliquod suum manuscriptum in lucem edere cupiunt?

II. An Religiosi, quoties eis a suis Moderatoribus publicatio alicuius manuscripti fuerit interdicta, vel *Imprimatur* denegatum, possint idem manuscriptum alicui typographo tradere, qui illud publicet cum *Imprimatur* Ordinarii loci, suppresso auctoris nomine?

Emi autem Cardinales Sacrae Congregationis de Religiosis, in plenario Coetu ad Vaticanum habito die 2 mensis Iunii 1911, suprascriptis Dubiis responderunt:

Ad I. Affirmative.

Ad II. Negative.

S. CONGREGATIO RITUUM.

I.

Dubia Varia.

Hodiernus Redactor Kalendarii Dioeceseos Baionensis, in Gallia, de consensu sui Rmi Episcopi, insequentia dubia pro opportuna declaratione Sacrae Rituum Congregationi humiliter subiecit; nimirum:

I. Utrum Decreto 8 Maii 1899, Augustodunen. seu Galliarum, extendente Officium et Missam S. Odilonis, Abbatis Cluniacensis, sub ritu duplici minori, ad cunctas Galliarum Ecclesias, obligatio facta fuerit omnibus Galliarum Dioecesibus illud adoptandi, vel simpliciter haec extensio non sit nisi facultas?

II. Utrum dies 7 Iulii sit quasi-natalitia pro Ss. Cyrillo et Methodio. Epp. Conf. iuxta Martyrologium Romanum?

III. Utrum in Festo Ss. Septem Fundatorum Ordinis Servorum B. M. V. utrisque Vesperis carente, hymnus *Matris sub almae* recitari debeat ad Laudes, iunctis ad Matutinum hymnis *Bella dum late* et *Sic Patres vitam?*

IV. Si in tertio Nocturno alicuius Sancti vel Mysterii, Lectiones de Homilia excerptae sunt ex operibus eiusdem Sancti, aut sunt historicae circa Mysterium, utrum tres Lectiones debeant in duas redigi, ut fit in Festo S. Hilarii, Ep. Conf. Doct., in casu quo nona Lectio legi debeat de alio Officio eodem die commemorato?

V. Ubi S. Silvester est Patronus vel Titularis, utrum secundae eius Vesperae sumendae sint de Communi Confessoris Pontificis, vel usque ad Capitulum dicendae sint de Nativitate Domini, ut in aliis diebus infra Octavam?

VI. Quum nuptiae celebratae fuerint tempore prohibito, et sponsi postea benedictionem nuptialem petierint, iuxta Decretum S. C. U. I. diei 31 Augusti 1881, utrum eligendus sit dies in quo Missa votiva pro sponsis dici possit, ut praetendunt aliqui, innixi super Decretum Generale de Missis Votivis diei

30 Ianuarii 1896, vel in casu benedictio nuptialis impertiri possit infra Missam, puta de festo duplici 2 classis cum commemoratione pro Sponsis, iuxta rubricam in capite Missae pro Sponsis positam?

VII. Utrum ad impertiendam benedictionem nuptialem post tempus feriatum coniugibus antea matrimonio iunctis, necessaria sit praesentia amborum, vel sufficiat solius sponsae?

VIII. Utrum in Ecclesiis Parochialibus unam tantum Missam habentibus, Parochi debeant ad normam Decreti n.° 3887 diei 21 Februarii 1896, Missam pro populo applicandam iuxta officium diei celebrare, etiam in Dominicis ad quas iussu Card. Caprara transferuntur solemnitates Epiphaniae Domini, SS. Corporis Christi, SS. Apostolorum Petri et Pauli, ac praecipui Patroni loci, atque etiam quorundam aliorum festorum ex peculiaribus Indultis, vel possint per Missam dictarum solemnitatum oneri suo satisfacere?

IX. Utrum solemnitates iussu Card. Caprara ad Dominicam proxime sequentem translatae, ceteraeque ex Indulto particulari similiter faciendae, celebrari debeant an possint etiam in Oratoriis semipublicis ubi singulis Dominicis solet Missa cantari?

X. Si extra Expositionem XL Horarum, et Festum SS. Corporis Christi, fieri contingat expositio SS. Sacramenti immediate post Missam, Hostia debeatne intra hanc Missam consecrari, vel accipi possit Hostia iam prius consecrata?

XI. Quatenus affirmative ad secundam partem; utrum Hostia iam antea consecrata poni possit in Ostensorio ante purificationem et ablutiones, vel expectari debeat usque ad expletum ultimum Evangelium?

XII. Utrum celebrans in Vesperis solemnibus possit stolam induere sub pluviali a principio Officii, quum immediate post Vesperas, quin ipse recedat a Presbyterio, fiat Expositio cum Benedictione Sanctissimi Sacramenti?

XIII. Utrum Processio cum SSmo Eucharistiae Sacramento, quae immediate ut supra subsequitur Vesperas cum paramentis rubris vel viridibus cantatas, cum iisdem fieri debeat, vel albi coloris assumi debeant paramenta?

XIV. In benedictione Olei Catechumenorum, feria V Coenae Domini, Rubrica Pontificalis statuit; "duodecim Sacerdotes reverenter salutant Oleum ipsum dicentes: Ave

Sanctum Oleum". Haec verba: "reverenter salutant" suntne ita interpretanda, ut debeat fieri genuflexio, sicut ad Sanctum Chrisma, vel simplex inclinatio capitis?

Et Sacra Rituum Congregatio, exquisito Commissionis Liturgicae voto, propositis dubiis sedulo expensis ita respondendum censuit:

Ad I. Singulis petentibus Sacra Congregatio reservavit sibi concessionem iuxta Decretum citatum.

Ad II. Affirmative.

Ad III. Provisum in Decreto 8 Aprilis 1908.

Ad IV. Decernendum in casibus particularibus.

Ad V. Negative ad primam partem; affirmative ad secundam.

Ad VI. Negative ad primam partem; affirmative ad secundam.

Ad VII. Affirmative ad primam partem; negative ad secundam.

Ad VIII. Affirmative ad primam partem; negative ad secundam.

Ad IX. Solemnitates enunciatas celebrari posse in Oratoriis semipublicis de quibus agitur in Decreto n.° 4007, diei 23 Ianuarii 1899.

Ad X. Negative ad primam partem; affirmative ad secundam.

Ad XI. Negative ad primam partem; affirmative ad secundam.

Ad XII. Affirmative.

Ad XIII. Affirmative ad primam partem; negative ad secundam.

Ad XIV. Affirmative ad primam partem; negative ad secundam.

Atque ita rescripsit, die 27 Maii 1911.

FR. SEBASTIANUS CARD. MARTINELLI, S.R.C., *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, EP. CHARYSTIEN., *Secretarius.*

II.

SUPER CONSUETUDINE ABSOLUTIONEM PRO DEFUNCTIS AD TUMULUM PERAGENDI DIEBUS DOMINICIS ET FESTIS, FINITA MISSA DE DIE.

Hodiernus Episcopus Dioeceseos Quinque Ecclesiarum, in

Hungaria, Sacrae Rituum Congregationi ea quae sequuntur humillime exposuit; nimirum:

Pluribus abhinc annis, inscio Episcopo, viget in nonnullis Ecclesiis Filialibus Dioeceseos Quinque Ecclesiarum consuetudo Anniversaria fundata, cum *Libera me Domine,* diebus Dominicis et Festis peragendi, prout sequitur. Primo quidem celebratur Missa cantata de Dominica aut Festo in colore. Finita Missa, celebrans accedit Sacristiam, depositaque casula et induto pluviali nigri coloris, illico ingreditur Ecclesiam pro Absolutione facienda ante tumulum seu castrum doloris, quod tantum post finem Missae in Ecclesia construitur. Quaeritur: An in casu consuetudo retineri possit, quum dicta Anniversaria diebus Dominicis et Festis ex fundatione sint affixa et, propter distantiam ab Ecclesia Matre et alia officia Sacerdotum, vel etiam ob defectum competentis dotis, in dies feriales vix transferri possint?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, omnibusque sedulo perpensis, rescribendum censuit: Pro gratia, attenta consuetudine; exceptis tamen duplicibus primae classis et dummodo Absolutio et Responsorium locum habeant omnino independenter a Missa de die, iuxta Decretum num. 3870, *Romana,* 12 Iulii 1892, ad VIII.

Atque ita rescripsit atque indulsit, die 31 Maii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, EPISC. CHARYSTIEN., *Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

I.

DE AUCTORE, DE TEMPORE COMPOSITIONIS ET DE HISTORICA VERITATE EVANGELII SECUNDUM MATTHAEUM.

Propositis sequentibus dubiis Pontificia Commissio "de re Biblica" ita respondendum decrevit.

I. Utrum, attento universali et a primis saeculis constanti Ecclesiae consensu, quem luculenter ostendunt diserta Patrum testimonia, codicum Evangeliorum inscriptiones, sacrorum librorum versiones vel antiquissimae et catalogi a Sanctis Patribus, ab ecclesiasticis scriptoribus, a Summis Pontificibus et a Conciliis traditi, ac tandem usus liturgicus Ecclesiae orien-

talis et occidentalis, affirmari certo possit et debeat Matthaeum, Christi Apostolum, revera Evangelii sub eius nomine vulgati esse auctorem?

Resp.: Affirmative.

II. Utrum traditionis suffragio satis fulciri censenda sit sententia quae tenet Matthaeum et ceteros Evangelistas in scribendo praecessisse, et primum Evangelium patrio sermone a Iudaeis palaestinensibus tunc usitato, quibus opus illud erat directum, conscripsisse?

Resp.: Affirmative ad utramque partem.

III. Utrum redactio huius originalis textus differri possit ultra tempus eversionis Hierusalem, ita ut vaticinia quae de eadem eversione ibi leguntur, scripta fuerint post eventum; aut, quod allegari solet Irenaei testimonium (*Advers. haeres.*, lib. III, cap. I, n. 2), incertae et controversae interpretationis, tanti ponderis sit existimandum, ut cogat reiicere eorum sententiam qui congruentius traditioni censent eamdem redactionem etiam ante Pauli in Urbem adventum fuisse confectam?

Resp.: Negative ad utramque partem.

IV. Utrum sustineri vel probabiliter possit illa modernorum quorumdam opinio, iuxta quam Matthaeus non proprie et stricte Evangelium composuisset, quale nobis est traditum, sed tantummodo collectionem aliquam dictorum seu sermonum Christi, quibus tamquam fontibus usus esset alius auctor anonymus, quem Evangelii ipsius redactorem faciunt?

Resp.: Negative.

V. Utrum ex eo quod Patres et ecclesiastici scriptores omnes, imo Ecclesia ipsa iam a suis incunabulis, unice usi sunt, tamquam canonico, graeco textu Evangelii sub Matthaei nomine cogniti, ne iis quidem exceptis, qui Matthaeum Apostolum patrio scripsisse sermone expresse tradiderunt, certo probari possit ipsum Evangelium graecum identicum esse quoad substantiam cum Evangelio illo, patrio sermone ab eodem Apostolo exarato?

Resp.: Affirmative.

VI. Utrum ex eo quod auctor primi Evangelii scopum prosequitur praecipue dogmaticum et apologeticum, demonstrandi nempe Iudaeis Iesum esse Messiam a phophetis praenuntiatum et e davidica stirpe progenitum, et quod insuper in disponendis factis et dictis quae enarrat et refert, non semper

ordinem chronologicum tenet, deduci inde liceat ea non esse ut vera recipienda; aut etiam affirmari possit narrationes gestorum et sermonum Christi, quae in ipso Evangelio leguntur, alterationem quamdam et adaptationem sub influxu prophetiarum Veteris Testamenti et adultioris Ecclesiae status subiisse, ac proinde historicae veritati haud esse conformes?

Resp.: Negative ad utramque partem.

VII. Utrum, speciatim solido fundamento destitutae censeri iure debeant opiniones eorum, qui in dubium revocant authenticitatem historicam duorum priorum capitum, in quibus genealogia et infantia Christi narrantur, sicut et quarumdam in re dogmatica magni momenti sententiarum, uti sunt illae quae respiciunt primatum Petri (Matth. 16: 17-19), formam baptizandi cum universali missione praedicandi Apostolis traditam (Matth. 28: 19-20), professionem fidei Apostolorum in divinitatem Christi (Matth. 14: 33), et alia huiusmodi, quae apud Matthaeum peculiari modo enuntiata occurrunt?

Resp.: Affirmative.

Die autem 19 Iunii 1911 in audientia utrique infrascripto Rmo Consultori ab Actis benigne concessa, SSmus Dominus Noster Pius Papa X praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae die 19 Iunii 1911.

FULCRANUS VIGOUROUX, Pr.S.S.
LAURENTIUS JANSSENS, O.S.B.
Consultores ab Actis.

II.

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA.

PARS ALTERA.

De Ipsis Experimentis.

CAPUT I.

Ad Conferendum Prolytatum.

ART. I.—*De Periculorum Tempore deque Petitione a Candidatis facienda.*

1. Candidatis ad Prolytatum, itemque ad Lauream, probandis duplex habetur iudicum sessio, mense Novembri et mense Iunio, id est ineunte et exeunte anno scholastico.

2. Candidati petitionem Rmo Consultori ab Actis exhibeant et quidem ante finem mensis Junii, qui volunt in sessione prima periculum doctrinae suae facere, ante finem Aprilis, qui in altera.

3. In petitione Candidatus, praeter nomen, cognomen, domicilium suum, indicet etiam ubi et quo die ad sacerdotium sit promotus, atque ubi et quo die sacrae Theologiae lauream consecutus. Idem petitioni litteras commendatitias adiungat Ordinarii sui vel, si e religioso ordine institutove sit, antistitis manu subscriptas. Horum autem documentorum inspectionem sibi Pontificia Commissio reservat.

4. De diebus periculorum destinatis Candidati tempestive certiores fiunt.

ART. II.—*De Lingua in Experimentis abhibenda.*

Experimenta iis, qui Prolytatum petunt—item qui Lauream —latine danda sunt; nisi cui alia lingua permittatur uti.

ART. III.—*De Experimentis Scriptis.*

1. Experimentum scriptum complectitur: (*a*) Dissertationem exegeticam de textu aliquo Evangeliorum vel Actuum; —(*b*) Scriptionem de quopiam argumento ex historia biblica iuxta materiarum indicem in adnexo folio descriptum;—(*c*) Scriptionem de aliquo argumento Introductionis generalis vel specialis ibidem pariter assignato. Ad hanc geminam scriptionem conficiendam bis tres horae conceduntur; sex autem ad dissertationem, cui propterea duplex tribuitur valor.

2. Dissertatio et scriptiones sunt sine cuiusvis libri adminiculo conficiendae, praeter Scripturae textum et concordantias, quorum exemplar cuivis Candidato ab ipsa Commissione, sed pro dissertatione exegetica dumtaxat, traditur.

3. Quod attinet ad modum argumentum exegeticum tractandi, magna relinquitur Candidatis libertas. Sciant tamen ab eis non requiri oratoriam quamdam amplificationem; sed tractationem scientia et ratione confectam, quae litteralem scilicet expositionem propositi textus exhibeat, cum conclusionibus doctrinalibus, comparatione locorum consimilium, interpretatione praecipuarum variarum lectionum, explanatione antilogiarum, quae vel inter textum et versiones, vel inter eiusdem textus locutiones occurrant.

ART. IV.—*De Experimentis quae viva voce fiunt.*

1. Verbis Candidatus unum pluresve locos Evangeliorum, Actuum, Epist. ad Romanos et II Epist. ad Corinthios graece, atque unum pluresve locos librorum Regum hebraice ex tempore interpretari debet.

Praeterea de Historia Antiqui et Novi Testamenti; de Introductione speciali; de quaestionibus Introductionis generalis in memorato indice assignatis; demum, ad iudicum arbitrium, de argumento in scriptionibus evoluto, interrogatur.

2. Experimentum quod voce fit duas complectitur horas, id est bis semihoram pro parte graeca et hebraica, et ter viginti momenta pro altera.

ART. V.—*De Notis seu Punctis deque Conditionibus ad Successum requisitis.*

1. Singulis utriusque experimenti partibus aequalis tribuitur punctorum numerus, id est viginti, quae tamen puncta in experimento linguae hebraicae et graecae, necnon dissertationis exegeticae duplum valorem habent.

2. In qua materia Candidatus duodecim puncta tulerit, in ea se satis iudicibus probasse sciat.

3. Ad felicem exitum utriusque experimenti requiritur, ut Candidatus ad mensuram modo descriptam in singulis materiis bene responderit.

4. Qui eam mensuram in singulis materiis experimenti scripti non attigerit, ad tentandum orale experimentum non admittitur.

5. Qui vero felicem exitum in scriptis habuit, etsi in experimento verbali deficiat, ei experimentum scriptum iterandum non est.

6. Nemo experimentum eius materiae iterare debet, in qua sedecim puncta tulit, nisi in materiis plus duabus ceciderit, aut in duabus, quae ad eamdem experimenti partem pertineant, scilicet ad utramque linguam hebraicam et graecam, vel ad alias experimenti materias.

7. Qui iterato experimento, sive scripto sive verbali, iterum cecidit, pericula nunquam postea tentare sinitur. Iterare autem experimentum nisi in sequenti aliqua sessione non licet, salva speciali venia ab Eminentissimo Cardinali Praeside impetranda.

8. Qui in utroque experimento sic se probavit, ut, partitione punctorum facta, tres quartas summae partes retulerit, is ius ad honorificam sui mentionem acquirit.

ART. VI.—*De Expensis a Candidatis faciendis.*

1. Candidati ante experimentum summam centum et viginti libellarum solvere tenentur, centum scilicet pro ipso experimento et viginti pro diplomate aliisque necessariis sumptibus.

2. Candidatis quibus experimentum haud bene successit, summa septuaginta libellarum restituetur; quod si in scriptis satis fecerint iudicibus, non eis restituentur nisi libellae viginti.

3. Qui experimentum verbale iterum tentant, sive ex integro, sive ex parte, solvant viginti libellas pro diplomate aliisque expensis, et insuper libellas decem pro singulis experimenti materiis.

CAPUT II.

Ad Lauream.

ART. I.—*De Conditionibus ante servandis.*

1. Nisi adsint rationes omnino peculiares, quas iure liberare Commissionis est, periculum ad Lauream, quo maturior thesis parari possit, duorum saltem annorum intervallo a Prolytatu distare debet.

2. Cum nomen suum Rmo Secretario dat, Candidatus simul indicet titulum et generalem notionem suae theseos doctoralis, necnon linguam qua eam exarare intendat.

3. Pariter significet: (*a*) librum vel librorum complexum, tum Antiqui tum Novi Testamenti, quorum exegesim preparare intendit, iuxta alterum experimentorum indicem;—(*b*) insuper quamnam linguam orientalem ad experimentum dandum elegerit et de quibusnam textibus se interrogari cupiat. Concessa autem idiomata sunt: Syriacum, Assyriacum, Arabicum, Ethiopicum, Copticum et vetus Aegyptiacum.

NB.—Materia experimenti in linguis debet esse sat ampla, extra textum biblicum, maiori saltem parte, potius deligenda. Propositio operis penes Candidatum est, modo sufficientis sit molis et adprobatio Rmorum Consultorum accedat.

4. Rmus Secretarius significabit Candidato utrum theseos argumentum aliasque propositas materias Commissio com-

probaverit, et quasnam forte eadem animadversiones fecerit aut mutationes suggesserit.

5. Ipse vero Candidatus tempestive mittat suae theseos typice, lithographice aut mechanice editae quindecim saltem exemplaria, ut, praeter Emos DD. Cardinales Pontificiae Commissioni adscriptos, quotquot Revmi Consultores defensioni theseos interesse cupiant, singuli unum accipiant.

6. Postquam thesis examini iudicum subiecta fuerit, maiorique numero suffragia ferentium probata, Revmus Secretarius, auditis Rmis Consultoribus, cum Candidato constituet de die experimento theseosque defensioni assignando.

ART. II.—*De Experimento deque Theseos Defensione.*

1. Experimentum duplici parte constat: altera praeliminari, altera solemniori.

2. Experimentum *praeliminare,* technicum quodammodo, in duplex periculum dividitur. Interrogandus est Candidatus: (*a*) de lingua orientali a se delecta;—(*b*) de libris Antiqui vel Novi Testamenti a se propositis, necnon de notionibus ad rem criticam et patristicam spectantibus ad normam adnexi indicis.

Quae omnia experimenta in aula publica habentur ita, ut qui cupierint auditores eisdem interesse possint.

3. Experimentum *solemnius* duas pariter complectitur partes: lectionem publicam a candidato ex tempore habendam, et ipsam theseos defensionem.

(*a*) Lectio publice habenda est de argumento a iudicibus delecto e libris utriusque Testamenti ab ipso Candidato propositis, vel de quaestionibus rei criticae aut patristicae in adnexo indice descriptis. Candidato conceditur spatium unius horae ad hanc lectionem praeparandam. Absoluta lectione, quae quindecim vel viginti momenta non excedat, iudices candidatum tenent sive de argumento lectionis, sive de quaestionibus connexis, quin tamen indicis ambitum excedant.

(*b*) Defensionem theseos praecedit argumenti expositio nitida, expedita et, quantum potest, plena, quae tamen spatium unius horae numquam excedat. Tres dein e iudicum collegio thesim ex officio impugnent. Post quos alii quoque Revmi Consultores, quaestiones movere possunt. Spatium utriusque experimenti definitum non est. Suadendum tamen ut unius diei intervallo inter se distent.

4. Absoluta theseos defensione, iudices conveniunt de admissione Candidati inter se deliberaturi. Cuius deliberationis exitus a Rmo Secretario die sequenti Candidato significatur.

ART. III.—*De Expensis a Candidato solvendis.*

1. Candidatus ad Lauream ter centum libellas solvere debet, dimidiam scilicet partem dum thesim doctoralem tradit, alteram antequam eius defensionem suscipiat.

2. Quae tamen altera pars non est solvenda, nisi thesi iam accepta. Quodsi theseos defensio infelicem habuerit exitum, quinquaginta libellae Candidato restituentur.

Hanc alteram partem "rationis periclitandae doctrinae Candidatorum ad academicos gradus in Sacra Scriptura", in audientia Revmis DD. Consultoribus ab Actis die 24 Maii 1911 concessa, SS. D. N. Pius PP. X adprobare dignatus est.

FULCRANUS VIGOUROUX, PR.S.S.
LAURENTIUS JANSSENS, O.S.B.
Consultores ab Actis.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

27 June, 1911. — Mons. Duarte Leopoldo da Silva, Archbishop of S. Paolo in Brazil, appointed Assistant to the Pontifical Throne.

19 June, 1911.—The Rev. Victor Day, Vicar General of the Diocese of Helena, made Domestic Prelate.

19 June, 1911.—The Rev. Peter Desiere, Rector of St. Patrick Church, Butte, Montana, made Domestic Prelate.

28 June, 1911.—The Rev. Anthony Fourchégu, Vicar General of the Archdiocese of Santa Fe, New Mexico, made Domestic Prelate.

1 July, 1911.—Mons. Antonio Macedo Costa, of the Archdiocese of Rio Janerio, appointed Protonotary Apostolic *ad instar participantium.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. *Motu proprio* introducing some modifications into the observance of feast days of precept. While the number of holidays of obligation observed in the United States remains the same, if a day of abstinence or fasting falls on any of them, dispensation from the fast or abstinence is granted. A decree of the S. Congregation of Rites, which is referred to on pp. 365-66, authorizes certain amendments of the provisions of this *Motu proprio*.

2. The Sovereign Pontiff increases the indulgence for the recitation of two ejaculatory prayers.

S. CONGREGATION OF THE COUNCIL answers several difficulties in regard to the law of abstinence and fasting.

S. CONGREGATION OF RELIGIOUS solves two doubts in connexion with the *Imprimatur* on books written by Religious.

S. CONGREGATION OF RITES: 1. Solves a number of doubts regarding the canonical office and the nuptial Mass.

2. Permits Absolution of the Dead with certain restrictions on Sundays and holidays of obligation, after Mass.

PONTIFICAL COMMISSION ON THE BIBLE: 1. Declaration concerning the author, time of composition, and historical truth, of St. Matthew's Gospel.

2. Publishes the method of examinations of candidates for academic degrees in Sacred Scripture.

ROMAN CURIA gives list of recent Pontifical appointments.

THE USE OF THE MYSTERY BEADS.

A writer in the August number of the REVIEW objects to the use of the so-called "Mystery Beads", in which the larger beads are replaced by medals bearing on them the image of the mystery corresponding to each decade. The objection rests on the ground that the Sacred Congregation, when asked whether the use of such beads interferes with the gaining of the indulgences attached to the Rosary, replied: "Nihil esse

innovandum." "P. E. Sch." says that the practice of substituting medals for the large beads "has been expressly condemned by the S. Congregation of the Holy Office".

Is not this overstating the case? The S. Congregation is governed by a traditional prudence in answering the thousands of doubts continually submitted to its tribunal. Sometimes these questions proceed from exaggerated notions of literal precept or are the mere outcome of devotional and rubrical officiousness; sometimes they are idle, if not foolish. In such cases the S. Congregation does not reply directly to the question, but gives an answer which enunciates a general principle, as if to say: "You have laws governing the case; observe them." In the present case the question was: "Ab aliquo tempore invaluit usus inserendi coronis B. M. V. loco granulorum, quae Pater Noster designant, parva numismata B. M. V. Quaeritur a multis fidelibus utrum hic usus obstet lucro indulgentiarum, et utrum retineri possit, an non?"

Now the plain answer to a question so plainly formulated—"utrum an non" would be: "Affirmative ad primam partem, negative ad secundam." This is the invariable and canonically established method of answers given by the S. Congregation in such cases. Instead of this, however, the S. Congregation answered: "Nihil esse innovandum." In other words, it did not enter upon the question whether indulgences are frustrated nor whether the beads as described may be retained for the purpose of indulgenced prayers. The S. Congregation in effect says: "If what you describe is a novelty that deprives the traditional beads of their time-honored form, then we counsel their disuse. But if these beads are not a novelty in this sense, then we have nothing to say."

Now it may be that in the mind of the inquirer and of others like him this method of inserting medals for the larger beads is a novelty that endangers the characteristic form of the "beads" and tends to abuses which might lead us not to recognize the object as the regular rosary beads. But as a matter of fact the use of medals for the larger beads is not such a novelty, and has been recognized for well-nigh two hundred years without arousing any criticism. The so-called "Seven Dolors" beads have been indulgenced since the time of Benedict XIII, and they invariably, though not necessarily, are

made up in this form, because it helps the memory to recall the seven mysteries.

There is one form of rosaries which the S. Congregation has actually forbidden as a novelty, in the sense that the indulgences of the Rosary cannot be attached to them. This is a ring with little notches or little knots by which to count the Paters and Aves.[1] Such contrivances cannot be called "beads" in any sense, and would be a sheer novelty apt to make us forget the characteristic form of our rosaries.

It is not by any means to be assumed therefore that such beads as have been described may not be indulgenced or that they lose the indulgences attached to them before the decision: "Nihil innovandum." They conform to the general requirements as to form and material laid down by the S. Congregation of Indulgences in its general rubrics, as is evident from the practice of the Congregation in sanctioning their blessing and indulgencing them.

THE ITALIANS AND EVENING MASS.

Some of our readers fear the introduction of the proposed Evening Mass as Modernism, since Rome does not do it. We should of course avoid mere novelties in worship, unless they serve a definite good and approved purpose. Some priests are opposed to renewing the vestments or fixtures in the church as a species of Modernism. That is an attitude of mind against which one cannot argue. The fact remains that the evening was considered to be the most convenient time for celebrating Mass for centuries; that it was done by our Lord and the Apostles and their successors; that it was discontinued only when the necessity for it had ceased because the number of monastic institutions and priests had increased, and the erection of large basilicas and the multiplication of church edifices in Catholic countries, especially Italy, as well as the social habits of the people, made it desirable to have the chief worship at the beginning rather than the middle or end of the day. Whilst Rome had but an average of 200,000 inhabitants, covering an area of 3,800 acres, it had more than 300 large

[1] S. Congregation of Indulgence, 20 June, 1836, *Decr. auth.*, 257.

churches, probably more than 200 chapels where people could hear Mass, and the number of "Mass priests" was large enough to provide Masses for all the parish churches from six to twelve o'clock on Sundays and weekdays. Chicago, to take a random instance in the United States, with about ten times the area and population of Rome, has for its Catholic residents, considerably more than half a million, who may seek opportunity to hear Mass on Sunday, some two hundred churches of limited size and about four hundred priests. Considering distance, locality, and average facilities, a Roman has opportunity to hear a hundred Masses whilst the laborer in our larger cities, supposing he were disposed and able to do so, could barely get one Mass, and that often by traveling a considerable distance, at a fixed hour, with fear of an appeal to his *denari* distressing him, and without a likelihood of hearing his own tongue in exhortation or public prayer.

But is he able to go even when the church is at his very door, and is he sure of a seat and of everything else that a Catholic likes to find in church? We mentioned last month among the classes obliged to be on duty every Sunday morning, policemen, firemen, telegraph operators, messenger boys, emergency engineers, etc. These are not usually Italians. But there is a large class of cart-drivers and hostlers, railroad laborers, Italians mostly, who work on Sunday mornings. They have to wash wagons, clean horses, and perform the hundred and one odd jobs which men in contractors' employ have to do. These men cannot be brought to church on Sunday mornings, and it is useless to say that the Italians will not go to Mass. Many do not, often because they cannot; and this lack of opportunity strengthens their indifference where it already exists.

What is true of the men is even more true of the women. We wonder why, in view of the fact that women of all nations are inclined to piety and make up the great body of our congregations, the Italian and Spanish women are exceptionally indifferent in this respect and rarely appear at Mass in this country, whatever they may do in their native land. The answer is that the Italian woman is usually drudge of the home, in which she serves the men. She gets no time from morning till noon, for she has to cook, to dress and tend the children, and provide for the men in her home or in the shack. These

men demand her services, and demand them on Sunday morning. In this regard they are different from Irishmen and Germans, although possibly not from some of the Slav immigrants who at present are employed in the same kind of labor as the Italians, the rough work of the railroads.

Thousands of these men and women might go to Mass if it were possible to get a suitable hour for them.

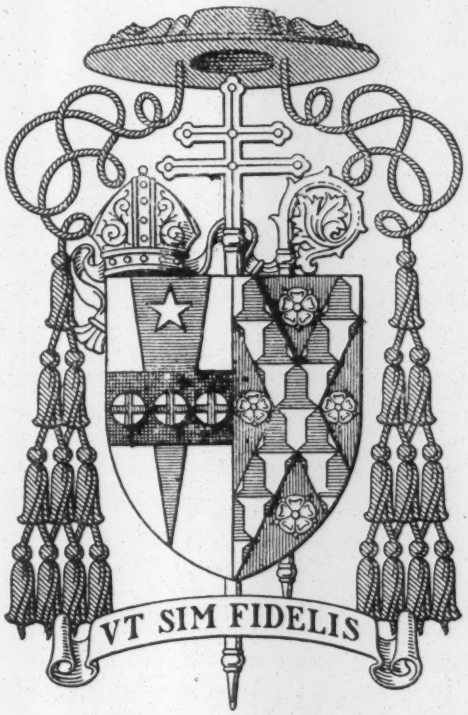
Now against all this and what has been said already in these pages by pastors of experience and conscientious judgment, there is the one objection that we are not used to the practice. Meanwhile we are getting used to Socialism, to the loss of our young people who might be gathered in the church of an evening, instead of losing their time and money and virtue in the picture-shows and worse places of secular amusement.

THE ARMS OF THE ARCHBISHOP OF PHILADELPHIA.

The escutcheon of His Grace the Archbishop of Philadelphia is blazoned as follows: Impaled arms. Dexter, Argent, on a pile throughout azure a star in chief of the field, over all on a fess sable three plates each charged with a cross gules (See of Philadelphia). Sinister, Gules, a saltire vair between four roses argent (Prendergast).

In designing the diocesan "impalement" I have been governed by the following considerations: the Archdiocese is conterminous with the State of Pennsylvania, and has as its chief Patron Our Lady. The official heraldry of the State, with its ship, plough, and sheaves of wheat, presents little that can be used with advantage on an ecclesiastical escutcheon. The sheaves may, to be sure, have an interesting ecclesiastical significance; but it would be tedious to enumerate the various State seals on which sheaves appear, and they cannot therefore be regarded as an identifying mark peculiar to Pennsylvania. Ships, ploughs, and "garbs" run riot on the seals of the American States: Oregon has all three, as have Arkansas and Tennessee—the ship, however, in these last two cases becoming some form of steamboat. An heraldic designer finally turns from these marine-agricultural compositions in despair, and reverts, whenever he can, to earlier heraldic data. For-

tunately, in the case of Pennsylvania, such exist in the very simple and beautiful arms of the First Proprietor, William Penn: Argent on a fess sable three plates (i. e. on a silver shield a broad, black, horizontal stripe decorated with three silver discs). Colonial State documents were sealed with these arms; and we may properly, in our present use of them, regard them as having a "territorial" significance similar to that which the arms of Lord Baltimore have now officially acquired.



It seemed to me, therefore, expedient to use these Penn arms as a basis for the arms of the See, with such modifications or additions as should appropriately "difference" the new coat from the original and prevent it from infringing upon the rights of the present bearers of that coat. The first "difference" involved the addition of a "charge" representing Our Lady. Several choices were possible here, as always, to a herald desiring, as he should, to avoid an actual representation

of Our Lady. Among others, the rose, the lily of the valley, the paradisal palm branch, and the star, suggested themselves. The star however seemed the best of these, in the present case as also in the arms of the Cardinal, because in addition to being one of the titles and attributes of Our Lady it is also the official symbol of an American State,—and the see is, territorially, conterminous with the State. To introduce this silver star on the silver shield required the introduction also of some additional colored "ordinary" or "subordinary" as a grammatical background: it could not well be placed upon the black fess without unpleasantly cluttering that ordinary with too many small charges. One might of course have used a "canton" (a small square in the upper angle of the shield), but the "pile" lent itself far more pleasantly to the composition of the whole, streaming down the shield like a pennon from above. And azure was the natural color for this pennon, the color in which the painters robe Our Lady, and the color of the sky in which the stars of the American constellation appear. Finally, there remained the three silver plates of Penn to be, so to speak, "Catholicized"—by marking them with three red crosses, in honor of the Blessed Trinity and of our holy Faith. The result is a coat markedly differenced from the original, and significant of the Catholic Church in the State of Pennsylvania, under the protection of Our Lady.

For the personal impalement, the Archbishop desired to honor both his paternal and maternal forebears,—Prendergast and Carey. Of the three Prendergast coats recorded by Burke,[1] all bear a saltire: the diagonal cross which, in silver on a blue ground, is the herald's cross of St. Andrew, and in silver on a red ground, that of St. Patrick. One of the three Prendergast saltires, that of the English family, is of silver; the other two are of "vair", anciently a fur of dignity, from the bluish-grey squirrel with white belly,[2] the heraldic representation of which rapidly crystallized into alternate bell-shaped panes of blue and silver. (Rietstap [3] gives the coat of Prendergast of Gort, whose Irish baronetcy was extinct in

[1] John Burke: *A General Armory of England, Scotland, and Ireland.* Ed. 1842.

[2] Fr. petit-gris.

[3] J. B. Rietstap: *Armorial Général.* Ed. 2.

1760, as having a saltire "vairy" of blue and gold.) Again two of the three coats have in the angles four "trefoils", or shamrocks.

The Carey heraldry is equally interesting. The earliest coat is probably that of Adam de Karry, Lord of Castle Karry, co. Somerset, 1198: Argent on a bend sable three roses of the field. With a single exception, all of the many English and Irish Careys and Carys recorded by Burke, including the Lords Falkland, continue these roses in their heraldry. And it is interesting to note that in the case of one Carey family, where the roses do not appear upon the shield itself, a wolf which forms the crest holds in his mouth a flowering rose-branch.

We have then the saltire of vair as indicative of the Prendergasts, and the silver or white roses of the Careys. The resulting combination gives us a new coat, peculiarly appropriate to His Grace, which does not conflict with the rights of the heads of any of the Prendergast and Carey families. To an ecclesiastical herald who did not know the origin of the new coat—a combination of existing family charges and colors—the saltire partly of silver on a red field might indicate simply a special devotion to Saint Patrick, the roses a devotion to Our Lady, and the whole combination of "red, white, and blue" a laudable patriotism. But all this, it should be remembered, is quite an accidental result and not the outcome of the underlying purpose of the combination: it is none the less a pleasant result, however fortuitous, and one which gives to His Grace's shield an added and not unwelcome significance.

PIERRE DE CHAIGNON LA ROSE.

THE REFLECTIONS OF A MISSIONER.

[The writer of the following article is a well-known Dominican missioner, the author of several valuable works, including one on China entitled *Deux Ans en Chine*.

Father Cothonay's missionary life has been spent in the British Antilles, in China, and Tonkin.

Physically weakened by many labors, but still filled with zeal for the world-wide cause of Christ, he is at present superior of a little band of exiled French Dominicans at Hawthorne, N. Y.]

During long days of travel, and often since, my spirit has been carried back to China, that immense Empire, where one-fourth of the human race is battling and trying to live.

The tragic events enacted there have attracted the attention of statesmen and politicians in the Western world. Aided by soldiers from Europe, America, and Japan, they had first of all to exercise in common all their ingenuity and strength so as to put down the Boxer uprising, which was sustained none the less openly by the Chinese Government.

Since then the outsiders have, to their credit be it said, kept from quarreling among themselves. They have finally agreed on the indemnity to be paid by China. A large sum, it is true; but not too large, for peace in the empire has been reëstablished as a consequence, and it was a penalty imposed for an offence unheard of among the nations, that of having attempted to massacre official representatives and all other foreigners.

There has been much talk about the "division of China." Western people have not been free from envy, but they have realized the difficulties to be met in the process of partition, and in the size of the portions to be given to each. Again, even supposing they could agree, they know well that to keep peace in so vast a country that is occupied against the people's will and where strangers are detested, a great army would be necessary. And then comes the question, would the game be worth the candle, even if there are mines to exploit and railways to build?

The jealousies and lack of harmony among the Western powers, together with their prudence, have saved China for the time being. When order was reëstablished they withdrew the foreign troops as too costly to maintain. But, with the armies away, how long will order last? Already secret societies are agitating the people on every side, fomenting discord, under pretext of driving out the strangers, but in reality for the sake of pillage.

Progress through Fire.

The extraordinary trials of Catholic missions have impressed all who are interested in the propagation of the faith within the vast empire of the Son of Heaven. It is a case of constant meditation on the word of our Lord to St. Catharine of Sienna: "Truly I say to you, the more tribulation there is in the mystical body of the holy Church, the more will sweetness and consolation abound."

The closing six months of last century saw butcheries of Christians which terrify the imagination. Five bishops, fifty priests, two Marist Brothers, fifteen nuns, and, at the lowest reckoning, 40,000 Christians were victims of Chinese cruelty. Many of these were immolated with a refinement of torture unheard of, after protests that they preferred death to life at the price of apostacy.

But persecutions have never discouraged the Church, and never will discourage her. For every priest stricken by persecution ten have presented themselves to continue and extend his labors.

Ecclesiastical Organization.

To-day the whole of China is divided into Apostolic vicariates, and in the pulpits of the West they talk as if it were already evangelized. This is only a manner of speaking. These vicariates, into some of which one could put ten European dioceses, are too large for one bishop with a few priests and very slender means. They should be doubled, and, with centres of energy thus multiplied, there would be a better chance to increase resources.

"But," someone will say, "more apostolic workers are necessary, and where will you get them? There are other missions besides China to be provided for, and it seems as if the Catholic nations were just now doing their utmost to furnish priests for the missions."

I know that the Congregation of the Propaganda is doing what it can. It begs; it supplicates; it even commands when it feels that it can. But I know too that its voice is not always heard. And yet in many countries there is a superabundance of priests, with very few vocations for the missions! Many religious orders, too, do very little and can do much for the missions! I often wonder why in such countries as Austria, Canada, and the United States, not to speak of South America, there is no Seminary for Foreign Missions.

A Novel Suggestion.

An idea has often come to me, in my missionary experience, which I take this occasion to present. In the Christian world there are great dioceses where priests are fairly plentiful and material resources abundant, like Paris, Lyons, Marseilles,

Rennes, Nantes, Bordeaux, Milan, Naples, Vienna, Ghent, New York, Chicago, Philadelphia, Montreal, and a hundred others. Why would not each of these dioceses have, in China or elsewhere, its own mission, administered by its own priests, and sustained by its faithful? It would be a spiritual colony of the diocese, which would contribute to it what is left over, and would thus pay a debt of gratitude to God for its own faith brought in earlier days by other apostles from afar. There could be established a very interesting correspondence between the mother churches of the older Christian settlements and their children in the missions, recounting their development and growth.

"The idea is absurd," you will tell me. "These large dioceses have great needs of their own, and in adopting a distant colony would they not be in danger of neglecting their own works and of letting them perish?" I always recall with emotion the words of a poor father to whom Heaven had just sent a son, the latest of many:

"Blessed be God;" he said; "let us have confidence in Him: when there is bread in the house for fifteen children, there will be enough for sixteen." May the Holy Ghost inspire a similar process of reasoning in those men of God who govern the large dioceses of this world! Where chalices, ciboria, and monstrances of gold and precious stones, to the value of thousands of dollars, can be provided, it will not be impossible to secure inexpensive vessels for use on the missions.

Perhaps some day (may it be soon!), an earnest bishop, breathing the spirit of an apostle, will write to the Prefect of the Propaganda:

"Your Eminence:

"Anxious to draw down the blessing of God on my flock, I ask you in union with my clergy to make possible for us a special work of zeal and charity. Will you grant to this diocese a sub-prefecture[1] in China, or in some portion of Africa, or elsewhere? We are ready to accept it as a mission for which my diocese will take the responsibility under your direc-

[1] A sub-prefecture, a civil division in China, contains, as a rule, about 400,000 inhabitants.

tion. We would consecrate to it at least *one per cent* of our clergy and of our money-offering to religion. We have 500 priests. Five of the youngest and most zealous will be happy, in the name of their brethren, to carry the kingdom of Jesus Christ into an infidel country. We shall be able to furnish to each of these priests $250 a year."

Whole-hearted Service Wanting.

Every priest in the Catholic Church ought to be fully occupied. This is his duty, his safeguard, and his glory. Are we always so? Is there not reason to fear that there are many hours, and even occasionally an entire lifetime, lost in the presbytery and in the cloister? How many young priests and young religious there are who contribute to God's work only a limited service, so little in fact that if they were not on hand it could and would be done by others; and in the meantime millions upon millions of pagan souls, redeemed like ours by the Blood of Jesus Christ, have not even heard His Name and drift on toward eternal night.

Why is it that this thought does not move more priestly souls? It is a terrible mystery. It is especially saddening for any priest who has caught a glimpse of the awful needs of these abandoned multitudes—children of God who ask bread for the soul and die of hunger because there is no one to give it to them.

The love of fatherland, carnal affection for relatives, the love of ease and of the goods of life—in a word, worldly attachment overpowers love for God and for souls. And no heed is taken of the words which Jesus Christ addresses perpetually to the lax, the tepid, or the weak. "Non est me dignus."

"I cannot get it through my head," writes a missioner, "why every man who as a priest gives his life to the Church, is not restlessly anxious to shoulder his baggage, throw himself head-foremost into the apostolate, to conquer the world, i. e., to work for the spread of the Gospel."

I do not know any spectacle more heart-rending than the squandering of intellectual resources, of ardor, of any form of generosity that might have been used for the Glory of God—and is not.

Even France Can Do More.

God seems to wish that the Religious Orders, like the fruit of a great tree, shall be tried in France by the winds of persecution. He has His designs. Often He makes use of the malice of the wicked to realize His plans. If the religious of France have been obliged to leave their country, many can turn toward the missions, especially toward the greatest and that which is in the direst need, unhappy China.

They say that France has already done much for the missions. I reply that she can and she ought to do ten times more, if, alongside of the Divine Mercy and of Divine Justice, she would place the weight of her own heavy iniquities. There are good men who say to me that my country has become half infidel and that it is now necessary to convert it, before sending our best priests and our money to the foreign missions. This is the reason the apostles wished to give for remaining in Judea even after Pentecost. The Holy Spirit had some difficulty in making them understand that they were wrong; but finally they understood. Enough apostles remained to gather those Jews who had the good will to become Christians. The others scattered throughout the world, as the Master had commanded them to do: "Go, teach all nations." Had they remained in Palestine, they would not have overcome the obstinacy of that host of Jews who were not ripe for the faith.

Unhappily, a portion of France, as of every country, shares in the obstinacy of the Jews. Many people in civilized countries do not want God. All the priests of the world might go to preach to them, but they would succeed only in irritating and confirming them in their present state. We must leave to time and above all to the grace of God the change in their dispositions. I am far from saying that it is necessary to abandon them. It is the duty of Christians to pray for their infidel fellow-citizens. The young priest whom the Holy Spirit calls to the missions may depart without fear. He will be more useful in China or Africa than under the shadow of the steeple which witnessed his birth, and he may be certain that God will call another if necessary for that which he leaves. One need not fear to dry up a river by dipping a cup into it.

The Christian's Duty.

Every Christian, and especially every priest on whom God has bestowed the inestimable gift of His love, suffers when he sees, on the one hand, millions of abandoned pagans, and on the other a rich man who every morning repeats the words, "Thy Kingdom come", but gives neither personal service nor gold, to help establish this Kingdom upon earth. I know wealthy people who have enormous incomes and spend thousands of dollars yearly in entertainments, travel, hunting, and the like, but who refuse to give one hundred cents for the work of foreign missions. It is over the heads of such that the terrible words of the Judge shall resound: "Woe, unto you rich." They are holding back the material resources which the Church of Christ needs, and to which she has a right in her war against Satan, who impudently occupies two-thirds of this world. Two-thirds, more than one thousand millions of people belong still to the prince of darkness. These must be conquered for God. The Father has given as an inheritance the nations of this world to His Son made man. The Son died for them. He could have converted them directly, but He respects their liberty and wishes that they shall be gained by His children, who may thus have the joy of enlightening them and of appreciating His divine life.

Encourage the poor to continue to turn their offerings into the treasury of the propagation of the faith. Exhort those who are favored with the goods of this world to give more. Let their riches furnish gold to pay the passage of missioners and to give them bread while they expose their lives for God. Urge all to prayer for those "who sit in darkness", for the toilers on the field, for vocations to the apostolate.

Bertrand Cothonay, O.P.

THE BOY SCOUTS.

There is good in the "Boy Scout" movement. There is in every movement that has ever occurred. Will the end justify the means? Can Catholics favor it? May they become members? The printed accounts of "the doings" have more than a fair proportion of Catholic names among the membership.

There are priests who advance the cause, and urge their boys to join the movement. There is no condemnation or warning from authority.

Parents and priests have sacred obligations toward Catholic boys. They are to be the future leaders. Upon their early training the Church, humanly speaking, depends. It is of the utmost importance that our boys should be trained to be staunch Catholics, dutiful children, and loyal citizens. They must be kept away from evil associates. Everything must be repelled that would lead them from duty, or attempt to rob them of their faith.

Can a Catholic boy become a "Boy Scout"? The doctrine of this association is opposed to Catholicism. It inculcates materialism, communism, modernism, and socialism. It endeavors to belittle the laws of God, and of the Church. It destroys home life. Parents, especially fathers, who have now little opportunity to get acquainted with their children, would be deprived of that pleasure altogether. It cultivates a spirit of independence detrimental to the home. It deprives the parents of the help of their children, during free time, which they have good reason to expect. It engenders extravagant habits. It teaches that prayer is not necessary. It places the aims of the society before parents, home, and religion. It destroys piety. It deprives the young lads of the Sacraments and Mass. It takes away all notion of vocations. It plants the seed of infidelity. The spirit of militarism is cultivated in place of that of peace, which should be the aim of all Christians. It is the novitiate of secret societies, and infidelity.

A thing entirely evil would not be accepted. In this case the good is so thoroughly interwoven with the evil that it becomes dangerous. Sound the tocsin and let the matter be brought before the proper authorities, before it is too late.

We call the attention of our readers to the following extracts from the authorized teachings of this association. We quote from the handbook of the *Boy Scouts of America,* by Ernest Thomas Seton, published by Doubleday, Page & Co., New York.

In speaking of the change that is coming over American boys, and of their growing worse, it says that "it is prob-

ably through the cause of stereotyped forms of religion losing their hold." *"It is rare to see a boy governed by the safe moral standard."* "In the days of the growth of Rome every man was a soldier."

From the nine principles enumerated in the book we select the following:

Prin. 4. "When first the brutal anthropoid stood up, and walked erect—was man, the great event was marked by the lighting of the first camp fire. *Only the ancient sacred fire wood has power to touch and thrill."* "Here they showed their naked souls, . . . form a lasting brand of union, however wide worlds may be apart." *"Fire is a focal center* of all primitive brotherhood." "Boy Scouts will not fail to use its magic powers."

Prin. 5. "Manhood, not scholarship, will develop the finest character." *"Heroism is the supreme virtue."*

Prin. 6. "The competitive principle in colleges, etc., is responsible for much evil."

Prin. 8. "A boy from ten to fifteen, like a savage, is *purely physical* in his ideals."

Prin. 9. Importance of the beautiful in the "boy scout ceremonial" is emphasized. "A chaplain is a clergyman or priest appointed by a chief scout." "Scout Masters have power to release a scout from his oath." Before taking the oath the boy must know the "Scout's laws, signs, and salutes."

THE SO-CALLED SCOUT'S OATH.

"I give my word of honor that I will do my best to do my duty to God and to my country; to help other people at all times, and to obey the scout law."

"On my honor, means just as much as a most solemn oath."

A scout must be loyal to the President, and his officers, before his parents.

"He salutes his comrade with three fingers erect, thumb touching little finger."

"Scouts all over the world have unwritten laws, which bind them just as much is if they were printed in black and white."

"Scouting is a cure for the national evils of the day."

"Character means something of the practical Christianity which distinguished the Burmese in their daily life."

The average citizen can help in this great national work by instilling character such as is done by the Young Men's Christian Association.

"A boy is like a pup; you will have to help him some, but not too much, and not too soon."

"*Don't save the boy from making his mistakes.*"

"A first step in thrift is to have a boy save money to go to the theatre."

"The prudish mystery by which we have come to veil this important (sex) question among the youth of both sexes is doing incalculable harm."

"Drill tends to destroy individuality and blunts the keenness of a boy."

"The definition of religious observance is purposely left vague in this handbook in order to give a free hand to organization." "We cannot lay down strict sectarian ideas, if we would. Jews, Hindoos, Greeks, Catholics, and Protestants are to be associated together. Their *religious instruction is at the discretion of the Scout Master.*"

It is suggested to the boys to "attend church, or church parade in a Christian country, and then to devote the rest of the Sunday in scouting." "Watching the habits of animals, insects, etc., is far better than Sunday rest, which is the means of ruining a very large proportion of our young people."

"There are four Christian virtues, not three—Faith, Hope, Charity, and Humor."

In the camp routine there is the following suggestion: "After the dances, devotional services when desired."

The Boy Scouts are allied to the Y. M. C. A., no matter what may be said to the contrary. All its organs, including those of the last month, advise that the meetings be held at the Y. M. C. A. buildings. "The Y. M. C. A. was founded by a Protestant, and has been built up and maintained by Protestants, and is designed to perpetuate Protestantism and to propagate Protestant principles."

It is not the lower classes of the large cities that are sought after, but the bright children of the great middle classes.

We have given some of the objectionable features of the Boy Scouts. There are many more that could be given why a Catholic lad should not be found among its ranks, or the ranks of kindred societies.

ONE LAST REMARK ON VASECTOMY.

It was with real pleasure that I read Dr. O'Malley's article in the May number of the REVIEW. By explaining clearly the surgical and physiological side of the operation he throws a much needed light on many points of the question, and I have nothing but praise for the part which treats of the physician's aspect of the matter.

In the second part, treating of the moral side of Vasectomy, I note two points in which I cannot agree with Dr. O'Malley.

In the paragraph headed "The Physician's Right to Operate," he asks: "When we have a sane criminal, may a physician, in his private capacity, with or without the patient's consent, do Vasectomy?" His answer is: "Given then a patient like the man described in this case, a physician, in his private capacity, has probability enough in favor of the operation to let him do Vasectomy, whether the patient is sane or insane, or actually or possibly criminal." "And this," adds Dr. O'Malley, "must be considered as a private opinion offered for what it may be worth."

It seems to me that there is need here for a distinction of the different cases. 1. Since, according to the facts, Vasectomy is not a grave nor even a real mutilation,[1] it follows that a man may want it to be performed on himself not only to save his life, but also to pass from a state of physical and moral degradation to a state of higher moral life and excellent physical health. Therefore a physician, if he is asked to do so, may, I should think, perform Vasectomy on such a person.

2. But if *the patient is unwilling and sane,* it seems to me that no physician has any right to impose Vasectomy on him. In the case of a dogmatic criminal, the physician would do so either as a therapeutic measure, or as a means of safeguarding Society. In the first case, Vasectomy is not obligatory, even considered as a remedy, as a means of obtaining health; and a man remains always free to accept or to reject it. And a physician, in his private authority, has no right to impose any such remedy on an unwilling person. A physician cannot cure people against their own will; he cannot force them to

[1] As it has been very well and very clearly set forth in the article "The Morality and Lawfulness of Vasectomy", July, 1911, pp. 73-74.

accept remedies and undergo operations. We should say of the private physician what Dr. O'Malley says of the State: "If the Vasectomy is done by a physician on an unwilling patient merely as a therapeutic measure, the action is illicit because the physician thus transcends his power" (right).

In the second case, it is to be remembered that a physician has no more right to perform Vasectomy than he has to commit a person to jail, under pretext of safeguarding public security, before *competent authority* has declared such a man dangerous to Society and has authorized his imprisonment.

3. If the patient is insane, Vasectomy may probably be done by a physician in his private capacity, as a therapeutic measure, because it is for the good of the patient, and it is ordinarily to be assumed that the latter would not be opposed to such a benefit, while in his senses.

The second point in which I disagree with Dr. O'Malley is the generality of his conclusion against Vasectomy in the question "Is State interference legitimate?" Of course, as has already been said, Vasectomy must not be introduced as if it were a question "of human breeding and natural selection as applied to animals in a stockfarm raised for prize exhibition." And Dr. O'Malley proves very well, in the case of Huntington's Chorea, Progressive Muscular Distrophy, etc., in a word, in the case of simple hereditary diseases, nervous or others, the State cannot lawfully perform Vasectomy. Indeed persons suffering from these ailments, though miserable and worthy of all pity and commiseration, are nevertheless altogether innocent and cannot be said in any way to be unjust aggressors against public security. And if they are innocent, the State cannot lawfully deprive them of their rights and mutilate them, even in order to further the good of society.

But outside this class of persons, there is another group, namely, degenerate criminals, for whom Vasectomy has been suggested, and of whom Dr. O'Malley speaks often, although not in that part of his article which deals with the morality of the operation.

He grants, it is true, that the State may use Vasectomy, as any other mutilation, as a punishment, "provided the Vasectomy is really a punishment." But except for these few lines, he has nothing on that question. And passing to the case of

"innocent people" and showing against "Neoscholasticus" that "they cannot be mutilated in order to prevent possible crime and disease", he draws the general conclusion that the State has no right to perform Vasectomy, that "Vasectomy laws are immoral and beyond the authority of the State".

I venture to say that he fails to demonstrate the legitimacy of such a conclusion in his article, because he does not touch the question of the illicitness of Vasectomy nor argue against the arguments adduced in favor of this operation in the case of degenerate criminals. In fact these unfortunates cannot in any way be said to be "*innocent*"; on the contrary, they are dangerous to Society, and unjust aggressors against public security.

Has then the State the right to impose Vasectomy on such people, not merely as a punishment but also as a means of defence of Society? Dr. O'Malley leaves this question aside.

Not to repeat what has been said so often already, I may be allowed to resume the whole question in a few words: 1. It has not thus far been proved that Vasectomy is intrinsically wrong, and that consequently it may not be lawfully performed under any circumstances. On the contrary, it appears from what has been said during the past fifteen months that Vasectomy *is not intrinsically wrong,* and that consequently such an operation may be done in certain circumstances, when there is sufficient reason for it. 2. Society has the right to defend itself, to safeguard its own existence from the attacks of degenerate criminals. One of the most dangerous means by which those degenerates imperil Society is their generative power, by bringing forth offspring which under present conditions will form hosts of undoubted criminals.

Moreover, the adversaries of the lawfulness of Vasectomy admit that it would be very desirable to prevent the procreation of such offspring, and even that the good thereby attained for Society would be reason sufficient to render the practice of Vasectomy legitimate, if this operation were not (as they hold) intrinsically wrong.[2] Therefore, since Vasectomy is not intrinsically wrong, and since there is more than sufficient

[2] Cf. Fr. A. Schmitt, S.J., ECCL. REV., May, 1911, p. 681.

reason [3] to perform it, it seems to be but logical to conclude that the State, to which the care of Society is entrusted, has the right to impose Vasectomy on degenerate criminals, not only as a punishment, but also as a means of safeguarding Society.[4]

The State, it is true, might pass a law going beyond the limits of the protection of Society against the unjust aggressions of certain classes of undesirable citizens; again the State may pass a general law of Vasectomy to banish all kinds of hereditary diseases. In such cases it is clear that there is no proportion or justice in the making of the law. But the State may also pass a law restricted to the case of degenerate criminals, as a means of self-defence, and such a Vasectomy law has not yet been demonstrated to be immoral or beyond the authority of the State; and unless Vasectomy, imposed in each case by public authority, is immoral or unlawful, we have no right, under any pretext, to affirm it to be so.

"We should oppose any laws of Vasectomy," adds Dr. O'Malley, because "even if they were permissible, they are open to grave abuses." I admit the ready possibility of such grave abuses due to lax consciences in politicians and scientists who do not care for moral and divine laws. Let us then suppose that a Vasectomy law is proposed in a certain State. If in that State Catholics are in the majority, if they are influential, if their opinion is the leading one, let them reject that law in order to avoid the abuses likely to occur through the malign influence or the negligence of non-Catholic, atheist, or conscienceless practitioners and public officers who seek shelter under the cover of the law. It is not always expedient to do what is good in itself; circumstances may be such as to counsel the abstention from a certain good in order to prevent many and great disorders. This may be done without attacking in any way the truth of the lawfulness of Vasectomy, without affirming false what is true, without declaring immoral what is contained within the just limits of morality.

[3] Protection of Society; Vasectomy seems to be the only practical means to this end in the given case.

[4] Of course before using this means it must be proved that in such a person the generative power is really a danger to Society. And in certain cases this may be difficult; but in other cases it should be relatively quite easy to do so.

But in another State where Catholics are in the minority, where their influence in the State legislature is null, such a law will pass *haut la main,* notwithstanding the convictions of Catholics. If we admit on the one hand that, in the case of criminals who imperil the interests of Society, the State has the right to have recourse to Vasectomy as a defence, may we charge, on the other hand, a Catholic physician with committing a grievous wrong, a mortal sin, if he perform Vasectomy for any of the reasons alleged above? Could we maintain that it is just as unlawful to perform the operation as it would be to mutilate an innocent person subject to a nervous hereditary disease? I should think not.

If in a certain State a Vasectomy law is passed, and if that law is unjustly extended beyond the limits of reasonableness or necessity, the Catholic physician is bound to discriminate. He may perform Vasectomy in one case, yet not in another, according to the weight of the reasons that must prompt the action in each particular case.

If I were asked to give a review of the Vasectomy question, and state briefly what has been proved in the different articles on the subject, and what may be considered as a practical rule of guidance for Catholic physicians and public officers, I could not express myself better than by quoting the article, "The Morality and Lawfulness of Vasectomy," in the July number of the REVIEW. It is an excellent final résumé, showing—

1. that Vasectomy is not a real mutilation;

2. that it is not intrinsically wrong and may be directly intended;

3. that the State has a perfect right to impose it, not on everybody, but on the degenerate criminal, as a defence of Society;

4. that the other remedies so much appealed to by those who hold that Vasectomy is immoral, are not practical, because they cannot be applied to those to whom they should be applied.

THEO. LABOURÉ, O.M.I.

Theological Seminary, San Antonio, Texas.

P. SCHMITT ON THE GRAVITY OF THE MUTILATION INVOLVED IN VASECTOMY.

In the July number of the REVIEW we advanced the argument that the operation of vasectomy, as performed according to Dr. O'Malley's exposition, did not import a grave mutilation; and that accordingly the proof of its unlawfulness on moral grounds could not be sustained by an appeal to the definition of a *gravis mutilatio* in the theological sense. It seemed to us desirable at all events to bring out this viewpoint, even if it were only to elicit whatever could be said against such an assumption. P. Schmitt, S.J., has kindly answered our argument in a letter to the Editor, and we take the liberty of publishing the answer since it satisfies us that the opinion maintaining that vasectomy is a grave mutilation has a solid basis of defence. P. Labouré, whose last word on the subject is also published in this issue, is evidently of the contrary opinion, and holds that vasectomy is not a grave mutilation in the theological sense. Father Donovan does not enter upon this phase of the question, but bases his argument for the lawfulness of vasectomy on the freedom of choice between two opinions equally probable, which the moral law permits in cases of the kind. To that article we refer our readers for a summary of the discussion and a practical solution of the moral question as to the lawfulness of vasectomy.

The following is P. Schmitt's argument that vasectomy involves a grave mutilation in the theological sense:

Starting from the definition of a grave mutilation given by Toletus, and used in Dr. O'Malley's article, the latter maintains that the words themselves fully cover the requirements of the case to make this operation a "gravis mutilatio", namely, an "abscissio aut vulnus quo membrum redditur inhabile ad actionem ponendam." For the organ is rendered "inhabile ad actionem ponendam". The action which Toletus has in mind is of course the "actio principalis" for which the organ by its structure and essential characteristics is intended. This is its "actio naturalis". But this "actio naturalis" is not the "actus copulae abstrahendo ab actu generationis", but the "actus generationis" to which the "actus copulae" is but a means. The whole economy of the organ-

ism in question tends toward generation, in such a way that only an act of violence against nature can prevent it. This then is the " finis primarius " of the act. As a " finis secundarius ", which accompanies and which is to render effective the primary purpose, God has added to the act the "delectatio" (" remedium concupiscentiae "). Both are, indeed, essential ends, that is to say the " essentia matrimonialis " is maintained even when only the " finis secundarius " is attainable, provided there is no violent interference on man's part with the natural act. This makes the marriage of sterile persons lawful.

But it must not be supposed that the two purposes of generation and " remedium concupiscentiae " stand to each other in the relation of coördination. The " finis secundarius " is subordinate, not coördinate to the " finis primarius ". It will be admitted on physiological as well as psychological grounds that sexual activity tends naturally toward actual generation, and in the case of ordinary sterility the " actus copulae " is the same as when the end is actual generation. The " finis primarius " can be hindered in its attainment only through the exercise of violence or artifice, by an act which is contrary to nature. But where there exists this subordination (in the physical and moral order) of purposes, it may be permissible in general to intend also the secondary end, although never in such wise as to frustrate the " finis primarius ex industria hominis ".

The case is different when the organ of generation, whilst still complete and intact, becomes unfit for the act, though not through human interference but by reason of a certain debility of nature. In such circumstances it would be lawful to intend directly the secondary end, even though it is foreseen that it would be impossible to accomplish the primary end (generation). Even here, however, it would not be lawful to resort to any direct interference with that primary end.

The Church bases her practice with regard to marriages of sterile persons not upon the assumption that sterility may possibly cease (a condition which seems to be excluded in the case of old people), but upon the subordination of the two essential ends of marriage to each other.

If we ignore these principles we will find it impossible to prove the unlawfulness of onanism. In fact, if the assump-

tion be granted, it would be easy to demonstrate its lawfulness, at least when there appears a just reason.

This does not affect the value of continence (according to one's state of life). Chastity sacrifices both ends, just because they are so closely interwoven; if they could be separated, chastity would no longer need to ignore the " finis primarius ". It would not be contrary to continence to beget children if the secondary end of marriage were not intimately combined with the act (as in the case of Our Blessed Lady, when the primary end was effected by a miracle, without the secondary end).

The example of color-blindness does not offer a fair analogy, for the sensing of different colors is not the " finis primarius " of the organ, and if by some violent interference you render the eye color-blind, the " finis primarius ", that is, the faculty of seeing, remains intact. No one will deny that a color-blind person enjoys still the faculty of sight; nor does there exist any natural law which commands us to distinguish colors.

All this goes to show that vasectomy, inasmuch as it directly destroys the power of generation in the organ created for that purpose primarily, is a grave mutilation.

BISHOP MACDONALD'S VIEW OF THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The exceedingly appropriate and interesting paper by Bishop Macdonald in your July issue shows (p. 174) the correspondence of the Sacrifice of the New Law with the salient features of the levitical sacrifices, which were (1) the offering and consecration of the living victim (= the Last Supper); (2) the immolation (= Calvary); (3) the ceremonial offering, or formal handing over to God of the victim slain by the carrying of the blood into the sanctuary and the pouring out or sprinkling of it about the altar (= Mass); (4) the feast upon the sacrifice (= Communion). The first three of these are essential; the fourth is merely integrating.

One point in this argument of correspondences seems to offer the following difficulty: Is not our warrant for what we do at Mass the commission of Christ: " Do this in commemoration of Me "? The thing Christ did was to consecrate bread and

wine into His Body and Blood. That same thing, by His commission, the priest does at Mass. Thus it seems to follow that number (1) above is identical with number (3). If these two steps are different, then we do something more (or something else) at Mass than the commission of Christ warrants us to do. INQUIRER.

"DO THIS IN COMMEMORATION OF ME."

The foregoing query anent Bishop MacDonald's article prompts the following question regarding the precise meaning of the text cited by St. Luke (22 : 19) and St. Paul (I Cor. 11 : 24) : " Do this in commemoration of Me." Somewhere in the meditations (visions) of Catherine Emmerich as reported by Clemens Brentano, who vouches for the authority of his record, I read years ago that our Lord said, " Do this as a sacrifice of Me." In looking for the Hebrew or Aramaic equivalent of the Greek term, ἀνάμνησις, I find (to quote Fuerst's Hebrew and Chaldee Lexicon) that it is אזכרה an expression which in sacrificial language means a meat offering of remembrance. Hence it is formed, according to Hifil, from זָכַר, denoting that holiest part of the meat offering which was consumed upon the altar (Lev. 2 : 2; 5 : 12; 6 : 8; Numb. 5 : 26). But the portion was named אי not merely as it was applied to all kinds of מִנְחָה dedicated to God and burnt upon the altars; the pure frankincense, set out with the loaves of proposition (Lev. 24 : 7) and consumed upon the altar, was also so termed.[1] In this sense also the verb הִזְכִּיר means to sacrifice or to consecrate (Is. 49 : 1). But the application is easily made to the pure meal offering (Numb. 5 : 15).

Might not the expression in the Vulgate translation be rendered more clearly by incorporating in it the idea of the sacrificial memorial of the act of consecration by our Lord, and thus make the connexion between the bread offering and the sacrifice of our Lord on the Cross from the very words used by our Lord? I confess that the words as they stand in our Vulgate, especially since they do not occur in the two Evangelists who witnessed the institution of the Blessed Sacrament, have never struck me as having the force given them by our

[1] Joseph. *Antiqu.*, III, 10, 7.

theologians for proving the continued institution of the Mass. Some such rendering as: "Do this as a sacrifice in bread continuedly (as a memorial offering)" would bring out that purpose much more strongly.

But I am only offering a doubt, and should like to know that the suggestion is confirmed by adepts in Aramaic.

H. J. HEUSER.

FORM OF BLESSING THE LAMBS WHICH FURNISH THE WOOL FOR THE ARCHIEPISCOPAL PALLIUMS.

We have been asked what special form is used for the blessing of the two lambs which are annually presented in the Church of St. Agnes (outside the walls of Rome), to be blessed and kept for the purpose of furnishing the wool from which the palliums are to be woven by the nuns of the convent attached to St. Agnes's Church. This blessing is not to be found in the Roman Pontifical nor in any ritual book, as it is used only in the single instance of this kind at Rome. The following gives the rubrics together with the prayers in question:

Finita Missa statim Vicarius assistens vadit ad deponendum super credentiam Pluviale, Abbas vero acceptâ mitrâ, et factâ cum eâ debita Cruci reverentiâ, simul cum Diacono et Subdiacono accedit ad faldistorium, ubi sedit, depositis prius manipulis a Ministris, suumque dimittit, iterum Clerici ponunt super Altare duos Agnos, floribus in capite coronatos, cum pelvino in cornu Evangelii et Epistolae: Cantores cantant antiphonam sequentem (*Stans*, etc.): In eodem tempore Abbas cum mitrâ imponit ter incensum in thuribulo de more illud benedicens; expletâ Antiphonâ mitratus accedit ad altare cum Ministris, et ante ipsum, mitrâ depositâ, factâ reverentiâ Cruci in medium ascendit, ubi manibus junctis in tono feriali, sive cantu, has praeces et orationes dicit. Postea accipit a Diacono aspersorium, et cum eo ter aspersit Agnum in cornu Evangelii in medio, a dextris, et a sinistris, et alterum in cornu Epistolae pariter ter eodem modo, ac ter adolet incenso, quo aspersit. Deinde acceptâ mitrâ, et factâ reverentiâ Cruci revertitur ad faldistorium ad deponenda paramenta.

ANTIPHONA.

Stans a dextris ejus Agnus:

nive candidior Christus sibi sponsam et martyrem consecravit.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Omnipotens et misericors Deus qui per Moysen famulum Tuum Pontificibus tabernaculos servientibus, indumenta in-

stituisti: et per sanctos Apostolos Tuos Sacerdotibus et Pontificibus Evangelicis vestimenta sacra providisti: effunde Tuam sanctam Benedictionem super hos Agnos, de quorum vellere sacra Pallia pro Summis Pontificibus, Patriarchis, et Archiepiscopis conficienda sunt: ut qui eis utuntur unâ cum plebe sibi commissâ per intercessionem B. V. & M. Agnetis (super cujus tumbam oramus) ad aeternam Bnem perducantur: Per Xtum. Dom. N. Amen.

OREMUS.

Deus qui infirma mundi eligis ut fortia quaeque confundas; concede propitius ut qui Beatae Agnetis Virginis et Martyris Tuae solemnia colimus ejus apud Te patrocinia sentiamus. Per Dominum Nostrum Jesum Christum, etc.

CHANGES IN THE MOTU PROPRIO ON FEAST DAYS.

The Sovereign Pontiff has sanctioned certain changes in the provisions of the Motu Proprio (the text of which is given above, pp. 320-322) on Feast Days. The Decree of the S. Congregation of Rites (24 July) authorizing the amendments is received too late for inclusion this month in our *Analecta* department, but a translation of the chief part of the Decree follows:

1. The Feast of St. Joseph shall be celebrated on 19 March, without precept and without Octave, as a Double of the First Class, under the title: "Solemn Commemoration of St. Joseph, Spouse of M. V., Confessor".

2. The Feast of the Patronage of St. Joseph shall be celebrated on the Third Sunday after Easter, as a Double of the First Class with Octave, and as a Primary Feast, under the title: "Solemnity of St. Joseph, Spouse of M. V., Confessor, Patron of the Universal Church".

3. On the days within the Octave and of the Octave of the Solemnity of St. Joseph the office shall be said as given in the appendix of the "Octavarium Romanum".

4. The Feast of the Most Holy Trinity, fixed for the First Sunday after Pentecost, shall be celebrated as a Double of the First Class.

5. The Feast of Corpus Christi shall be celebrated, without precept, as a Double of the First Class and with privileged Octave, like the Octave of the Epiphany, on the Thursday after Trinity Sunday,

under the title: "Solemn Commemoration of the Most Holy Body of Our Lord Jesus Christ".

6. On the Sunday within the Octave of this Feast, in cathedral and collegiate churches, after the office and Mass of the Sunday, one solemn Mass may be celebrated, as in the feasts, with "Gloria", single prayer, sequences, "Credo", and the Gospel of St. John at the end. Where there is no obligation of Conventual Mass, however, the commemoration of the Sunday, with distinct conclusion, is to be added, and the Gospel of the Sunday is to be read at the end of the Mass. On this Sunday the solemn procession of the Blessed Sacrament, prescribed in the "Ceremonial of Bishops" (Lib. i, Cap. xxxiii) is to be made.

7. On the Thursday after the Octave the Feast of the Sacred Heart of Jesus shall be celebrated as a Double of the First Class.

HINDRANCES TO THE RECEPTION OF HOLY COMMUNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Although I may not be directly concerned in the discussion at present going on in your columns, about the advisability of establishing an evening Mass, I hope that I will be permitted to express my relief and satisfaction in discovering that there is at last a beginning of realizing the motives that underlie the agitation for mitigating the disciplinary laws of the Church in order to meet the present conditions of the faithful.

I have found much difficulty in convincing thinking Catholics that dispensation from the Eucharistic fast is by no means a luxury that should be reserved to the well-to-do, but an absolute necessity, in many cases, for the poor and hard-working, especially in cases where these trials are made doubly hard through ill health. Does not our Lord especially invite those who labor and are heavily laden?

But I beg to be permitted to speak of another phase which forced itself on me in a practical way. I heard, on good authority, that a number of the nurses in non-sectarian hospitals are falling away from the Faith through lack of opportunity for Mass and Holy Communion. Any priest who has had experience in hospital work can bear witness to the invaluable aid rendered by the nurses in non-sectarian institutions in bringing to dying sinners the only religious consolation that enters into their degraded lives. In Catholic infirmaries

the work of the secular nurses is, in this respect, but supplementary. And yet these young women are provided with every opportunity for the practices of devotion, while no concession has yet been made for their sisters who are doing strenuous missionary work in the unpleasant atmosphere of public hospitals.

To be brief. These are not all of the cases where those who minister to the spiritual needs of others must themselves go spiritually hungry. How many procrastinating sinners owe their last chance of salvation to the telephone operator? How many devout souls would be able to attend the daybreak Masses were it not for the car-crews? Do not the priests on night sick-calls have to rely on the protection of the police? To be sure, one may say that Catholics are not obliged to engage in occupations which prevent their going to Mass at all, or compel them to lose Holy Communion by breaking their fast. Or, it may be said that they do these things only as a part of their ordinary business, not for the sake of religion. This may be in a measure true; but, after all, who would dare to say that these strong powers for good should be turned entirely over to non-Catholics or atheists?

Let me also say a word for a class of Catholics who are constantly rendering invaluable assistance to the Church, without the slightest advantage to themselves. I allude to the Sunday-school teachers. Few of them are persons of leisure, and it is often an intense inconvenience to them (if it can be done at all) to assist at early Mass in order to receive Holy Communion, return home to breakfast, and be back at the church in time for Sunday-school. Could they take breakfast before Holy Communion, they could receive at the Mass just before Sunday-school, or perhaps, the High Mass immediately following, and, incidentally, have time to assist their families with domestic duties which must be performed on the Sabbath as well as on other days. Would it be heretical to suggest that, were the Church willing, the work done for the salvation of souls might be accepted as a substitute for the act of physical reverence which has become almost an impossibility?

S. C. B.

Criticisms and Notes.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS, Part I. Literally translated by Fathers of the English Dominican Province. First number. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. lxxxvi–361.

Nothing short of its being a labor of love—*amor facit onus leve*—could prompt and sustain a work of this kind. Those engaged in the undertaking could hardly hope for adequate material return, even though they had been influenced thereby; for obviously the first question of those under whose notice the book falls will be, *Cui bono?* Those who can read the *Summa* in Latin will not need or want it in English, while those to whom the original is unintelligible will hardly be able to understand it in translation. Such will be the easy dilemma. Nevertheless the sons of St. Dominic, the original followers of the Angelical, have deliberately undertaken to render the *opus magnum* of their guide and master into our vernacular: and all who love St. Thomas knowing that the work has been well done will rejoice at its success.

The undertaking, if we may judge by the title, will be limited to the first part of the *Summa.* The first twenty-seven questions (embracing *De Deo Uno*) are translated in the volume at hand. The translation itself is preceded by the great Encyclical of Leo XIII (*Aeterni Patris*) followed by essays on the Scholastic Philosophy and on the Method of St. Thomas, together with some account of the present English version. After mature deliberation the translators determined to render the text literally so far as compatible with clearness. In this they have attained a large measure of success. The translation is on the whole as lucid as the nature of the subject-matter permits. They also decided, for reasons which they state in the introduction, to add no notes or comments. In this the reader may think they have not done wisely. Since the work is mainly intended for the use of educated Catholics, the latter, if not familiar with scholastic philosophy and its technical expression, will meet with some difficulty; difficulty which might have been obviated by brief footnotes, such for instance as are given in the usual students' editions of the *Summa.* One passage may here be given as illustration. It is taken from Q I, Art. II: "Whether God is the Same as His Essence or Nature?" The first part of the *corpus articuli* is perfectly plain to the intelligent reader. But take this:

"Consequently human nature and a man are not identical; but human nature is taken to mean the formal part of a man, because connotating principles are regarded as the constituent formality in regard to the individualizing matter. In anything not composed of matter and form individualization cannot be due to individual matter—that is to say to *this matter,* but the very forms themselves are individualized of themselves. Hence the forms themselves must be self-dependent individuals. Therefore individual and nature in them are identical. . . ." To any one fairly versed in scholastic theories this is of course perfectly plain. To those who are not thus equipped it will hardly be so. A few marginal notes would have removed the haze. So too in the very first question where the reader learns that "it was necessary for man's salvation that there should be a knowledge revealed by God besides philosophical science built up by human reason", he will wonder what kind of a necessity this is, in view of the fact that the next article tells him that *sacra doctrina* is a *science.* In what sense is "science" necessary for man's salvation? Here is a perplexity which a brief marginal comment might easily have solved.

Nevertheless continuous reading of the text brings home to one how comparatively few are the obscurities which it presents, and makes one wish all the more that the translators had still farther perfected their works by the addition of at least the more necessary notes. However, *utile per inutile (?) non vitiatur,* and for what they have done so perfectly the translators deserve the congratulation of the lovers of St. Thomas: the master's work which long since has existed in French and German they have now made accessible in English.

MORALPROBLEME. Vorträge auf dem III theologischen Hochschulkursus zu Freiburg im Br. im Oct. 1910. St. Louis, Mo.: B. Herder. 1911. Pp. viii–388.

DIE UNVERÄNDERLICHKEIT DES NATÜRLICHEN SITTENGESETZES IN DER SCHOLASTISCHEN ETHIK. Von Dr. Wilhelm Stockums. St. Louis, Mo.: B. Herder. 1910. Pp. xi.–166.

Two important additions to the literature of Catholic ethics. The first volume contains the theological "course" given at the University of Freiburg (Baden) before the diocesan clergy, October, 1910. The lectures are the work of professors eminent in various German universities and seminaries, who therefore may be presumed to speak with the authority of experts on their respective subjects. There are five discourses by Dr. Mansbach (Münster) on the teaching of St.

Thomas regarding the foundation and formation of character; five by Dr. Lahn (Würzburg) on the Catholic ideal of Christian perfection; two by Dr. Mayer (Freiburg) on chastity, and two by Dr. Weitz (Brixen) on the moral order. The program, it will be noted, is made up of subjects of vital importance and timely interest for moral life, individual and social. They are discussed in the light of Catholic principles set over against widespread errors in recent ethics and pedagogics, and cannot therefore fail to appeal to the clergy of every nationality. While the method of treatment is solid and thorough, as befitted both the lecturers and their auditories, it is not too recondite or abstruse. The style is clear and forceful. The priest who reads German will find the volume helpful for private study and a treasury of material available for lectures or solid sermons.

The second book above listed contains the results of an investigation into the basis and history of "the natural law" as it occurs in scholastic ethics, especially in the works of St. Thomas. A recent book by Father Wagner (*Das Natürliche Sittengesetz nach der Lehre der hl. Thomas von Aquin.*, Herder, 1911) covers the same general subject, but the present author limits himself to the one aspect of immutability of the natural (moral) law; and whereas Wagner restricts himself to the teaching of the Angelic Doctor, Dr. Stockums extends his research into the works of the other leading scholastics. The timely importance of such a study is manifest to every one who has any knowledge of the tendency of recent theories on morals. Since the evolutionary hypothesis has been forced *vi et armis* into ethics, the very foundations of moral science are threatened with destruction. All things are held to be in perpetual flux, principles of morality included. Rather, there are no such principles, for the right and wrong of conduct are simply the adjustments to the agent's environment, and as both agent and environment are supposed to be in a transient state, shifting with the exigencies of life, physical, but especially social, it is a contradiction to speak of a permanent, immutable, moral law, a stable, fixed norm of human conduct. Hence, there can be no such thing as intrinsically, essentially, or necessarily good or bad, right or wrong acts. This may be said to be the first outcome and the acknowledged position of the evolutionary ethics. Dr. Stockums has therefore done a real service to the cause of morality by setting forth the foundations on which the virile thinkers of ancient Greece and their Christian successors, the Scholastics, old and new, build their system of moral philosophy—i. e. on an immutable natural law, the participation in man's moral nature of the eternal law of God. Of course to some extent the same thing is

done by every work, by every manual on Catholic ethics. But in the book at hand it is done with the additional light of historical development. The conception of an immutable moral law of nature is here traced from the place it occupies in Aristotle's ethics down through its scholastic and post-scholastic history. Besides, however, thus illustrating the grounds of the conception by its history, the book at hand shows the disastrous consequences that have resulted from the departure by some of the Schoolmen, notably Duns Scotus, from the "intellectualism" of St. Thomas. The "voluntarism" of the Scotists leads logically to the "externalism" of the Nominalists, and this in turn to Luther's theory of justification by "imputation". Serious charges are conveyed by these technical terms, and doubtless the Scotists would have something to say in self-defence. Nevertheless Dr. Stockums produces a strong array of evidence to justify his position; but for this the reader must be referred to the text itself and its sources.

Although the work may not truly be called an exhaustive treatise on the subject—this its limits forbid—its wealth of historical references and the solidity and acuteness of the reasoning entitle it to a prominent rank in the literature of the moral law.

THOUGHTS OF A CATHOLIC ANATOMIST. By Thomas Dwight. M.D., LL.D., Parkman Professor of Anatomy at Harvard University. Longmans, Green, & Co. New York. 1911.

An old German druggist, bringing his boy to be admitted as the first student of an American Catholic medical school, said: "I want my boy to study medicine, but I understand that at the medical schools the professor sometimes when he has finished his dissection says, 'Now where is the soul? We have not found it.' I don't want my boy to be taught that way, and as I, though not a Catholic myself, studied my pharmacy in a Catholic college in Austria I know that he will not be taught that way here. So I am bringing him to you." Perhaps the old German's expression is an exaggerated symbol of the present attitude of medical scientists toward the supernatural; but there is a very general impression that it is not so far from the truth, and that the old maxim, "Where you have three physicians, there are two atheists," is not far off. There has come even to be the doubt in the minds of many people outside the Church that a Catholic can know science well and keep his faith. Here is the answer to that doubt written by the Professor of Anatomy at Harvard, who has been for more than a quarter of a century one of the great anatomists of this country, looked up to as a distinguished contributor of

science in his own department. Professor Dwight's collection of anomalies of the human body which may be seen to advantage in the new Harvard Medical School Museum is one of the most interesting of the kind in the world, and perhaps the most significant. He is now past seventy, and after nearly half a century of devotion to natural science he has a right to say something on the subject of the relations between science and faith. Descended from an old Massachusetts family he became a convert to Catholicism, he has been a devout Catholic, he has made special studies in his religion, he knows his St. Thomas as few laymen do, so that his thoughts on religion and science are surely worth while.

In this little volume there is the best review of the present position of evolutionary theories that is to be found in so short a compass anywhere that I know. Professor Dwight mercilessly exposes the sham science and the quacks of science and makes it very clear that those who make the most noise in the expression of their opinions are usually the leaders least worthy to be followed. Anyone who wants to know how Hæckel has thoroughly discredited science needs but read Professor Dwight's very temperate arraignment of the Jena professor. He closes with these words, "We hear much about the oppression of science by the Church; but were I asked where is the one who has done the most in the last half century to degrade science and is therefore her greatest enemy I should look toward Jena."

Professor Dwight discusses: Thought of the Day, Theories of Evolution, God, Religion, Design and Plan, Living and Non-Living, Man, The Descent of Man, and Variations and Anomalies and Adaptations. In every chapter will be found an exposition of present-day doubts and difficulties that contains interesting valuable material and statements of fact and logic that will carry conviction to those who have an open mind. Perhaps the best thing about the book is that the author does not presuppose much knowledge of the questions at issue, but states them plainly and succinctly so that even the man in the street may understand, and somehow has succeeded in keeping his work within the compass of a volume of 250 pages. I know no book that it would be better to put into the hands of a young man giving much attention to science at the present time than this little volume of the Harvard Professor and none that would be better to enable his teachers to reach his doubts. It is interesting reading; it is authoritatively informing, and whilst it is eminently conservative, that conservatism is felt not to be due to old-fogyism, but to a knowledge of all the facts and a recognition of the real position of science.

JAMES J. WALSH.

DE SPONSALIBUS ET MATRIMONIO. Tractatus canonicus et theologicus necnon historicus ac juridico civilis. Auctore Aloysio de Smet, S.T.L., Seminarii maj. Brugensis Professore. Editio altera, recognita et adaucta. Brugis: Car. Beyaert. New York: Fr. Pustet & Co.; St. Louis, Mo.: B. Herder. 1911. Pp. 620.

Bruges has gained for itself a reputation as a centre of theological studies. The list of works on moral science written by its present Bishop, Dr. Waffelaert, would alone suffice to give distinction to any school of theologians. Besides this, there is Dr. Van der Meersch in Dogma, Camerlynck in Scripture, and a number of older and younger writers active in the *Collationes Brugenses,* who might be appealed to as respectable authorities on questions of theological science. In writing *De Sponsalibus et Matrimonio* Canon de Smet might by some be taken as having done superfluous work. We have Monsignor De Becker's reliable and comparatively recent volume of over 500 pages treating under the same title the same subject, and though originally published before the issue of the *Ne temere,* the work has been supplemented by his *Tractatus* entitled *Legislatio nova de forma substantiali quoad sponsalia et matrimonium.* We have too the more or less exhaustive treatises on the same subject by Cardinal Gennari and the Abbé Boudinhon, Alberti's *Commentarium in recens Decretum de Sponsalibus et Matrimonio,* Noldin's commentary under the same title, Arndt's admirable theologico-canonical analysis of the Decree, and a like work by Domaica (*Decreti "Ne temere" commentarius canonico moralis*), and the still more recent commentaries by Ojetti, Wouters, Vermeersch, Van den Acker. These treatises are all in scholastic form and in Latin. Among the authors who have discussed the same subject in French and German we need only mention Gonthier, Choupin, Hizette, Knoch, Haring, Heiner, Karst, Knecht, Leitner, and others who have discussed the matter in theological magazines, not to speak of writers in English publications like Cronin, McNicholas, and others generally known to students.

If, then, Canon de Smet undertakes to discuss the subject with an apparatus at hand such as the above-mentioned works offer to the professor and student, it may be assumed that he has a good deal to say that is of value and that is, if not wholly new, certainly not so digested and disposed in any one of the commentaries referred to. A comparison of De Smet's work with the compendiums of De Becker, Alberti, Boudinhon, viewed in their respective purposes, will quickly convince the student that here we have an *opus magnum* on the subject with which it deals.

Even in the matter of *Sponsalia*, which is in ordinary texts explained in a few pages, the author enters into details regarding the nature, effects, hindrances, methods of publishing and of dissolving, and the civil legislation regarding betrothals; which one realizes are important digressions. Thoroughly exhaustive of course is the tract *De Matrimonio*. Its positive part treats, as is to be expected, the twofold aspect of the marriage bond, as a contract and as a sacrament. Here we have a full development of the arguments, on historic and dogmatic grounds, for the validity of the natural contract and the sacramental bond. Liturgy, dogmatic, moral, and pastoral theology, each lends its separate method or point of view to the scholastic demonstration. But the historian also finds the most ample information in the details regarding ancient usages and ritual customs of the marriage ceremonial, marriage law, and popular tradition; likewise on such topics as separation and divorce, dispensations and revalidations.

Whilst the information is ample and detailed, it is no less accurate and applicable in practice. This is particularly noticeable where the author treats of the obligations of the pastor and the confessor, and of the preparatory examination of candidates for marriage to be insisted upon by the authoritative ecclesiastical witness. The question of registration, conformity to the civil law, interference by violence, and the priest's attitude in mixed marriages are phases of the subject which receive their full and explicit share of discussion.

The chapters on "De Processu Matrimoniali," dealing with the questions of dispensations and convalidation, permit a broad and accurately defined survey of the juridical field in matrimonial matters. The authorities which legitimately grant the dispensation, the causes on which dispensations are based, the method of asking for and obtaining dispensations, their execution in *foro externo* and *pro foro interno,* according to the determination of the faculties granted in different localities, the healing of vitiated unions, and the manner in which a priest must proceed amid all the varying circumstances of time, place, rank, personality, are here explained in so lucid and explicit a manner as to enable the student to solve with ease almost any one of the complicated difficulties which the matrimonial tangle not infrequently presents to the theologian confronted with a practical case.

We have no doubt that De Smet's work will not fail at once to be regarded as a classic in the library of canonists and theologians. It is to be noted that this second edition greatly enlarges upon the first issue of the work (1909) and contains a considerable number of improvements. Some of these refer to civil legislation (notably

Belgian); others affect the division and interpretation of the subject, as in the chapters "De natura vinculi," "De proprietatibus vinculi conjugalis," where the doctrine of indissolubility and divorce is discussed with admirable fulness. Numerous additions occur in the chapter *De Impedimentis* which deals with the various hindering or annuling elements of marriage, in the form of "Disputationes," and thus adapts the matter to the needs of the thesis as usually defended in class. In the chapter "De Indissolubilitate Matrimonii" we should like a more complete exegesis of the text of St. Matthew which is often alleged to sanction separation "propter fornicationem", though that is a passage which none of the great authors seems to treat quite satisfactorily from the point of view of modern criticism in exegesis.

NON MOECHABERIS. Disquisitiones medicae in usum Confessariorum. Quaestiones Theologiae medico-pastoralis: Vol. I. Auctore Augustino Gemelli, O.F.M., Doctor Medicinae et Chirurgiae, Prof. et Lector Medicinae Pastoralis. Editio altera, penitus recognita, notabiliter aucta, ac denuo ex Italico in Latinum sermonem translata a Can. Doct. Josepho Biagioli. Florentiae: Libreria Editrice Florentina. 1911. Pp. 270.

The volume originally published under the above title appeared some years ago in Milan and was reissued in Rome last year (Typographia Pontificia Inst. Pii IX. Fr. Pustet). The author, a physician and surgeon who had entered the priesthood as a Friar Minor, after considerable experience in the practice of medicine, devoted himself by preference to the scientific study of the same subject, the outcome of which was a number of books dealing with biological problems and criticisms of the assumption of modern scientists, such as Hæckel and Lombroso in their respective spheres. Soon the question of how to combat the degrading moral tendencies encouraged and spread through the false philosophy of these teachers engaged the learned Franciscan and suggested to his mind a plan which would satisfactorily answer all the needs of confessors in the field of pastoral medicine. The volume published last year in Rome was the tentative answer to these needs, and the demand for a work of this kind was proved by the rapidity with which the edition was exhausted.

The call for a second edition led the author to enlarge his plan by separating the various questions to be discussed and treating them distinctly in their different aspects. This scheme has led to the projected publication of seven volumes, the scope of which may be

gleaned from their titles. *Non Moechaberis* is to be succeeded by—*II. De Scrupulis, eorumque natura et causis; III. De matrimonio; IV. De psychopathologiae pastoralis principiis; V. De abortu et de operationibus circa foetum; VI. De masturbatione; VII. De hygiene ecclesiastica.*

The volume before us, which serves at the same time as an introduction to the *opus magnum,* considers first of all the nature of "Instinctus sexualis", examining its sources, organs and nerve centres, and its functions. This leads to the study of the various forms of the sexual appetite in the physiological and pathological order, the contributing causes of its operations, such as temperament, nourishment, climate, and perversion in the pathological order. The author discusses, in the light of science as well as in that of morals, the advantages of chastity, and refutes the arguments of materialists to the contrary, by an appeal to unquestionable authorities in the medical world. The training of the will by the exercise of self-control, order, religious motive, and the right use of ascetical practice, is the base, so to speak, upon which rests the habit of purity in mind, heart, and body.

Father Gemelli's treatment regarding the prophylactic aids to continence is very satisfactory. In pointing out the medical remedies for preventing and curing wrong or dangerous aphrodisiac tendencies, he suggests simultaneously the reasons and methods of treatment in various cases and under different circumstances. The proper system of safeguarding and instructing youth, general rules for regulating their conduct, reading, recreation, are clearly enunciated. The subject of hygiene, the use of food, drink, tobacco, physical culture, sleep, spiritual activity, receive due treatment. A separate chapter is devoted to a "Schema rationalis therapeuticae" in which the reader is instructed in the proper mode of diagnosing and classifying the remedies of aphrodisiac evil. The effect of baths, the efficacy of certain drugs, of hypnosis, electricity, and divers surgical operations are judiciously pointed out; and all this with due recognition of the spiritual element, the fruits of the Redemption and the grace that flows from the Sacraments of Christ's Church.

From the consideration of the physiological and pathological aspects of the subject the author passes to the examination of the psychical elements. The chapters entitled "Psychotherapia incontinentiae" and "De Aberrationibus earumque cura" enter more specifically into the relation of mechanical habits, meditative reflexion, and will power to the question of accountability and sin. And here the moral theologian will find considerable light shed upon the question of the gravity of sin as well as suggestions for the cure of souls who may be easily misunderstood and hence misdirected in matters most important to the question of their ultimate happiness.

One feels a natural repugnance to deal with a subject that reveals the loathsome diseases of the human soul, touching the most delicate and at the same time most vital phases of its activity. Yet even as leprosy and plague, so the sad bruises of the fall of man in Paradise call for our sympathetic study of the remedies that stay their ravages or cure their miseries; so too the physician of souls, the confessor, needs to become familiar with the symptoms of the inward decay arising from passion, in order that he may apply the remedy and advise a spiritual diet that will cure the soul's foul disease.

RELIGIOUS QUESTIONS OF THE DAY, or Some Modernistic Theories and Tendencies Exposed. By the Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, author of the Symbol of the Apostles, the Symbol in Sermons, etc. Vol. III. New York: Christian Press Association Publishing Co. Pp. 329.

There are two characteristics that impress themselves strongly upon the reader of Bishop MacDonald's books, apart from the erudition which he displays as a critical student of theological history. They are his deep faith and respect for Catholic tradition on the one hand, and his freedom of expression when he encounters what we might call a packed theological jury passing sentence not warranted by the principles of rational philosophy. In the present volume the scholarly Bishop treats concisely of a variety of topics, including Biblical questions, dogmatic assertions, historical problems, and philosophical reflexions. The one subject that perhaps requires exceptional classification is "A Novel with a Purpose". It is a review or rather a sympathetic criticism of Mrs. Wilfrid Ward's novel *Out of Due Time*. Bishop MacDonald does not propose to criticize the literary or artistic quality of the book, but only the argument. He finds its philosophy defective and to this traces the erroneous principle which he finds in the author's theological argument regarding the evolution of ideas in reference to Catholic dogma. Whilst he finds fault with the theology or philosophy of Mrs. Wilfrid Ward, the Bishop recognizes the author's ardent faith and tender piety, as well as her culture and refinement of sentiment and expression. The critique is of special value, as Mrs. Ward's book has made a deep impression among thoughtful men and women in and out of the Catholic Church, and few have ventured or have been able to point out any flaw in a work that is so enlightening in some respects and shows a thorough knowledge of the characters of men who are a puzzle to most devout Catholics. Looking over the contents of the three volumes of this series of *Religious Questions of the Day* the wish occurs that a new edition of the work might

lead to a new grouping of topics in which the Scriptural, the historical, and the philosophico-theological questions should be brought together. Many of the articles deal with Our Blessed Lady and might form a volume by themselves. Apart from the information found here on mooted questions which could be easily supplemented from the Bishop's current writings, the volumes furnish a useful commentary on a number of articles that have appeared in our admirable *Catholic Encyclopedia.* The Bishop's chapters, whilst in some cases they correct this great work, do not detract from its merits as a mine of reliable reference on subjects of Catholic interest.

MANUALE MISSIONARIORUM pro solvendis casibus moralibus in regionibus infidelibus frequenter occurrentibus maxime opportunum. Auctore R. P. Victorio ab Appeltern, O. C. Editio secunda et aucta. De licentia Superiorum. Brugis, Car. Beyaert. 1911. Pp. 258.

EPITOME THEOLOGIAE MORALIS per definitiones et divisiones pro recollectione Doctrinae Moralis. Conscripta a Carolo Telch, Doct.S. Theol. et prof. Theol. Mor. et Juris. Can. in Pontificio Collegio Josephino. Columbi Ohioensis. 1911. Pp. 219.

Here are two manuals of moral theology which seek to put the chief matter of that practical science into a nutshell. The *Manuale Missionariorum* devotes its pages chiefly to the interpretation of the precepts of faith and the administration of the two sacraments of Baptism and Matrimony. The reason for this limitation is indicated in the title. The book is meant to be in the first place a guide to the missionaries among the people of British India, where the chief labor of the priest consists in instructing the natives in the rudiments of faith and in interpreting the Catholic religion to the convert class of adults whose previous religious and social affiliations frequently involve practical difficulties to their admission to the Sacraments. The learned Capuchin author has brought together the principal decisions of the Sacred Congregations in regard to Baptism and Matrimony, and his clear analytical method of presenting these two tracts is a help to one who searches for direct and practical instruction in the matter of these sacraments. While the references are chiefly to Belgian theological authorities, the solution of pastoral difficulties is not warped by any bias toward this or that school, and the little volume will find a welcome with all missionary priests who find the reading of Latin easy.

Professor Telch's vest-pocket dictionary of theological terms with their divisions and subdivisions, all arranged in the order in which

the topics are treated in text-books of moral theology, is a most useful addition to the theological student's apparatus. It makes for accuracy of thought and expression in discussion, facilitates the review of matter for examinations, and incidentally furnishes the professor with a handy instrument for testing the knowledge of candidates for promotion in Sacred Orders. We advise every theologian to get this little arsenal of scholastic information on the subject of moral theology. It is a true *epitome* of moral science by definitions.

METHODUS EXCIPIENDI CONFESSIONES ORDINARIAS VARIIS IN LINGUIS. Auctore J.C. Van der Loos, Dioecesis Harlemensis sacerd. Editio tertia. Teulings: Hertogenbosch, Nederland. 1911. Pp. 243.

The brief method of hearing Confessions here given embraces the Act of Contrition, the ordinary questions as to the time of the last previous Confession, knowledge of the principles of faith, of the common prayers and obligations of religion. Then follow a brief examination in possible violations of the Ten Commandments and the Precepts of the Church, an Act of Contrition, a form of enjoining a penance, and finally the Our Father, Hail Mary, Apostles' Creed in the several languages.

This matter is printed in large, clear type on the one side of the double page in Latin, and on the other in English, French, German, Dutch (Netherland), Italian, Spanish, Danish, Polish, Bohemian, Slovac, and Esperanto.

Nothing could be more convenient than this arrangement for assisting needy penitents of foreign nationality in their hour of sickness and death. The little volume is an improvement on all similar attempts to supply language aids to the missionary priest for his scattered sheep of other tongues.

Literary Chat.

The Rev. Berthold Mulleady, O.D.C., of Loughrea, begins an excellent article "New Phases of an Old Controversy" in the August number of the *Irish Ecclesiastical Record,* with the statement that the distinguished theologian P. Perrone, S.J., while professor at the old Collegio Romano, declined to deal with the controverted phases of the subject *De Scientia Dei,* on the ground that he knew nothing about it. In this he followed the footsteps of St. Augustine. The controversy took its rise in a philosophy which to Perrone's mind was antiquated and foreign, in his time, to modern schools.—In our day the controversy still proceeds.

The *Catholic Fortnightly Review,* which is usually happy in its choice of interesting and up-to-date topics, most of which are treated with a spice of critical intuition indicative of independent judgment, has a symposium on the "Boy Scout" movement by Fr. Albert Muntsch, S.J. He shows that the organization is not generally looked on with favor by Catholic organizers who have made a study of the movement from the religious educational point of view.

The "Societas Sancti Augustini" (Desclée, De Brouwer et Cie, Bruges et Lilles) has just completed its publication of *Leonis PP. XIII Allocutiones, Epistolae, Constitutiones aliaque Acta Praecipua 1878-1903,* with the eighth volume of the series. The whole makes a good repertory of classical Latin, and Italian selections, dealing with subjects of interest to ecclesiastical students.

The *All Hallows Annual 1911-1912* (Browne and Nolan, Dublin) is full of interesting chat about student life in the great missionary college founded by the saintly Father Hand. It also contains some informing papers on ecclesiastical history, Scriptural and literary questions, written by alumni of the college who keep up their interest in their Alma Mater. The requirements for entrance include, we are glad to see, a test in musical ear and voice. Moreover, every student must provide himself with a copy of the *Liber Usualis* at his entrance. This is a feature commonly neglected in the admission process of students to our American Seminaries.

The July number of the *Dublin Review* is a fine specimen of representative Catholic apologetics in the choice of both articles and writers. In includes articles by Herbert Thurston, S.J., Robert H. Benson, Canon Barry, and Hilaire Belloc, authors whose reading is apt to improve one's style as well as one's mind. "The Catholic Church and Race Culture," by Father Gerrard incidentally makes a striking *reductio ad absurdum* of the arguments advanced by Sir Francis Galton, Dr. Saleeby, and Dean Inge against celibacy and virginity.

There is a society in New Orleans that has been doing quietly excellent work of enlightenment spiritually, intellectually, and morally during the last quarter of a century. It is called the Society of the Holy Spirit. Its object is to disseminate devotion to God the Holy Ghost, and to extend Catholic knowledge and devotion. To this end it directs its prayers, distributes free Catholic books and literature, and aids priests engaged in poor country missions. It has disbursed altogether $350,000 and distributed three million Catholic books, tracts, etc., since its foundation. On the death of any of its members five Masses are said for the soul of the deceased by direction of the Society. The annual membership is five dollars for men, and three dollars for women. The tracts are much like those of the Catholic Truth Societies, and in the work of distribution Catholic young men and women are engaged. The Society deserves the patronage of Catholics everywhere. (Address: Society of the Holy Spirit, 516 Natchez Street, New Orleans, Louisiana.) Archbishop Blenk is the Honorary President; Chevalier Frank McGloin is founder and still the soul of the work.

It is a pity some of the older books on Catholic doctrine are permitted to die. There was Fr. Lockhart's *The Old Religion,* a work that did so much for the past generation, not only of Catholics but of Protestants as well—many of whom were drawn toward the Church by its reading. Fr. Lockhart had the happy knack of making religious instruction attractive by setting its truths in the framework of a pleasant story. But the book has long been out of the market, and a copy of it is hard to find anywhere. Perhaps an enterprising publisher will resurrect it some day, though it would need reëditing in order to bring its dialogue up to date and to modify some of its philosophy.

The Reunion of Christendom, by Francis Coodman (Broadway Publishing Co., New York) is a recent book that carries out somewhat the same idea as *The Old Religion*—i. e. of conveying religious instruction by the vehicle of story, only that here the story is more in evidence. The scene is laid in "Codport", an imaginary town that may be actually realized on Massachusetts' famous cape, or equally well elsewhere. The customs and manners of the people, the conversation of the "Gossiper's Club", the "Deacons' Meeting", the "Reunions" of the various religious denominations vainly striving for Christian unity—these make some of the "staging" that set off the drama and illustrate its mission. Priests figure largely in the play. Father Douglas, the rector of the principal church, is a splendid, manly type of an up-to-date priest—who, however, is given too easy a victory in converting all the Protestant ministers of Codport. A love experience between the pastor's niece (a model young lady, by the way) and the Episcopal minister runs through the book and ends happily, as it should, in the groom's conversion as well as marriage with Miss Douglas. Priest and parson swap some good stories which lend additional humor to the narrative. There is also some tragedy.

Perhaps the literary art is not quite perfect, and the dialogues are not always just "natural". The story is none the less interesting, whilst it brings in without forcing no little doctrinal instruction as well as illustrates aptly the prime lesson that "the reunion of Christianity" is possible only through the reunion of the sects with the Mother Church.

Another story of special interest to the clergy comes to us from an Australian priest, Fr. Kennedy, author of *Carrigmore.* It bears the title of *The Inseparables,* hereby denoting four young college companions, whose university career and subsequent life-experiences the book describes. There is considerable play of incident, which in several places becomes thrilling. The descriptive elements of scene and character are good, and the lesson of fidelity to principle is well brought out. The best of the "Inseparables", after much battling with conscience, enters a Jesuit novitiate; the rest are happily married. The story is interesting and on the whole well written, but the book deserves to have had better type impressed on its otherwise fair material. The author possesses power which with some development might produce a typical clerical novel, whereof his "Father Coleman", a devout, virile, and intelligent priest, might well be the model (Melbourne, W. P. Linehan).

Those who are actually engaged in social work amongst the poor, nor less those who are devoted to the study of social and industrial problems, have probably gained both instruction and inspiration from Fr. Plater's essays that have been reprinted from the *Dublin Review* and published in pamphlet form (Sands, London; B. Herder, St. Louis, Mo.) under the title of *Catholic Social Work in Germany.* A no less stimulating little volume has recently appeared from the pen of Mrs. Virginia Crawford. The author tells what the earnest Catholics of Switzerland have been doing these latter years in the way of asserting their civil and religious rights, and the account shows that the Catholics of the plucky little republic have been no less courageous and hardly less triumphant than their brethren beyond the Rhine. They too have passed through the fires of a *Kulturkampf* and have come forth not only more compact and toughly annealed, but more emboldened to assert and fight for religious liberty. Organization, loyalty to principle, steadfastness of plan, together with serious study of social conditions and theories, have done largely for the Catholic Swiss what the same methods have accomplished for their Catholic fellows in Germany; and though the measure of success has not been equal, the road has been laid and the march is still on to fuller victory. With the example set them on the East as well as on the North, Catholics in France are surely not without object-lessons of how to regain their lost honors.

The French, however, are in no degree deficient in their knowledge of the theory of doctrinal defence of their faith. Evidence of this lies in their never-failing stream of books treating of Apologetics. One of the most recent contributions to the latter subject is a brochure bearing the title *Apologétique,* by Mgr. Douais. It belongs to that excellent series continuously emanating from the house of Bloud et Cie (Paris), and is, as are all of its fellows, a lucid, succinct digest of its subject.

Essai sur la Foi, by the Abbé Snell, contains a very clear analysis of the concept of faith: first, as it is verified in Catholicism and then as it is understood in various forms of Protestantism, including herein "fideism" and agnosticism. The general subject of faith has of course been treated of in countless books and methods. M. Snell views it, however, from a somewhat original standpoint that enables him to illustrate many phases of the non-Catholic mind with which the priest should be familiar.

The story of Lourdes has been told so many times that it must seem courageous indeed for an author to venture before the public with another recital. Nevertheless, the supernaturalness of Our Lady's appearings to Bernadette never ceases to be an object for the shafts of infidelity, so that the devoted clients of Notre Dame de la Grotte feel that they should be always on the alert to defend the reality of her largess. *Les Apparitions de Lourdes,* by M. Jean de Beaucorps, who has made the Pyrenean shrine in its various aspects —history, pilgrimages, cures—a specialty, contains an authentic account of the apparitions, and a critique of the hypotheses that have been devised to disprove their reality. There is also a good biography of Bernadette. The style is pleasing and full of local coloring. (Bloud et Cie, Paris.)

Students of moral theology will be interested to know that Dr. Walter McDonald's essay, *The Principles of Moral Science,* has appeared in a second edition, revised and enlarged. As the former edition was reviewed in these pages, it must suffice to call attention here to the recent revision. Dr. McDonald, it need hardly be said, is an original thinker and a vigorous writer. He does not believe in repeating forever the traditional theories of moralists. He has thought out the subject for himself and where he finds weak points in the teachings of his predecessors in the schools he does not hesitate to manifest his dissent and his reasons therefor. Thoroughly loyal to the doctrines of the faith, he exercises a manly freedom in the domain of rational speculation and criticism. "In fide unitas, in dubiis libertas, in omnibus charitas"—this maxim is stamped on his work. Many may differ from his opinions; few if any will refuse to acknowledge the strength of his reasoning and the virility of its expression (Gill and Son, Dublin).

Studies in History, Economics, and Public Law, issued by the Columbia University, New York, are, as has been repeatedly emphasized in these pages, storehouses of valuable material. The current volume (XL) contains a monograph on the *Territorial Basis of Government under the State Constitutions,* another on *Ohio Politics during the Civil War Period.* These, as the titles indicate, are of special interest to students of American politics and history. A third monograph, the first of the volume, deals with a subject of wider and timelier interest—at least for those whose horizon embraces the well-being of the teeming millions of the Chinese Empire.. *A Survey of Constitutional Development of China* is not a sketch of Chinese history. As the writer states, his essay expresses an endeavor "to present in an orderly way, mainly for the Occidental reader, the important constitutional changes that have occurred in the gradual development of the Chinese States." Besides an outline of the main types of Chinese political philosophy, the work gives a survey of the pre-Christian government of the Empire and a brief outline of the movement toward a written constitution which, taking shape in 1905, is at present progressing with indications of success. (Longmans, Green & Co., New York.)

Joseph Kösel (Kempten and Munich) publishes a new life of the illustrious Benedictine nun, St. Hildegarde of Bingen. The author, Johannes May, has made fresh searches into the sources which throw new light upon the history of her religious activity and the wholesome influence she exercised upon ecclesiastical as well as monastic life in her day. Hitherto the chief authority on the subject of St. Hildegarde has been her own writings and epistolary correspondence. A brief biography by the Abbot Theodoric, who lived at the end of the twelfth century, has furnished the principal data. But since Cardinal Pitra published his edition of the *Analecta Stae Hildegardis* (Monte Cassino), the subject of her studies in physics and medicine has been discussed by the scholars in Germany and France. The present volume of 557 pages, beautifully printed and illustrated, takes note of these more recent discussions and gives us a fair perspective of the character and work of the Saint and of her surroundings.

It is highly gratifying to be able to announce the appearance of Doctor Thomas Dwight's *Thoughts of a Catholic Anatomist.* Doctor Dwight has been, as is well known, for many years professor of Anatomy at Harvard and is one of the most eminent authorities on that branch of science in this country. His recent book is both theoretically and as a personal testimony a proof of the fact that a Catholic can be a man of science, and as a man of science a thoroughly loyal Catholic. A more extended account of the work is given above, p. 377. We desire here especially to recommend it to the clergy as an able contribution to apologetics—a valid demonstration of the chief preambles to faith (Longmans, Green & Co., New York).

Dr. Dwight treats largely of the problems of evolution from a scientific and a religious point of view. The literature on this subject is, it need hardly be said, quite extensive. German is especially rich herein. A noteworthy addition is Dr. Schneider's *Die Grundesetze der Deszendenztheorie in ihrer Beziehung zum religiösen Standpunkt.* The author is professor of Zoölogy in the University of Vienna and his work teems with matter illustrating evolutionary factors—phenomena drawn from the fields of animal as well as vegetable biology. It may aptly be called a philosophical argument for evolution drawn from Biology. The author's standpoint, being a modified Platonism, is highly idealistic, in the better and truer sense of the term, however, and as such gives the student plenty of food for thought. The book is well illustrated with excellent cuts and plates (Herder, St. Louis, Mo.).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

ALLOCUTIONES, EPISTOLAE, CONSTITUTIONES S. D. N. LEONIS PAPAE XIII, aliaque acta praecipua. Volumen VIII (1901-1903). Brugis et Insulis: Typis Societatis Sancti Augustini, Desclée, de Brouwer et Soc. 1911. Pp. 235.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part I. Literally translated by the Fathers of the English Dominican Province. First Number (QQ. I-XXVI). New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. lxxix—361. Price, $2.00, *net.*

LA CURIA ROMANA SEGÚN LA NOVÍSIMA DISCIPLINA DECRETADA POR PIO X. Comentario canónico é histórico sobre la Const. *Sapienti Consilio.* Por el R. P. Juan B. Ferreres de la Compañia de Jesús. Segunda edición, corregida y aumentada. Con las licencias necesarias. Madrid: Administración de *Razón y Fe.* 1911. Pp. xc-575. Precio: 6 pesetas en rústica y 7.50 en tela inglesa.

La Muerte Real y la Muerte Aparente con Relación á los Santos Sacramentos. Estudio Fisiológico-Teológico por el R. P. Juan B. Ferreres de la Compañia de Jesús. Cuarta edición, corregida y aumentada. Con licencia de le autoridad ecclesiástica. Madrid: Administración de *Razón y Fe*. 1911. Pp. 224. Precio: 1.50 pesetas en rústica y 2.50 en tela inglesa.

In Excelsis. Von Johannes Jörgensen. Autorisierte Ubersetzung von Johannes Mayrhofer. Kempten und München: Verlag der Jos. Kösel'schen Buchhandlung. 1911. Pp. viii-316. Preis: geheftet, M.3.-; gebunden, M.4.-.

Los Esponsales y el Matrimonio según la novisima disciplina. Comentario Canónica-Moral sobre el Decreto *Ne temere*. Por el R. P. Juan B. Ferreres de la Compañia de Jesús. Quinta edición corregida y muy aumentada. Con las licencias necesarias. Madrid: Administración de *Razón y Fe*. 1911. Pp. 460. Precio: 3.50 pesetas en rústica y 4.50 en tela inglesa.

Excitatorium Mentis ad Deum. Bernardi Oliverii Augustiniani, Oscensis quondam Episcopi. Nunc primum ad fidem codicis Escurialensis edidit P. Benignus Fernandez, ejusdem Ordinis alumnus. Permissu superiorum. Matriti. 1911. Pp. 232.

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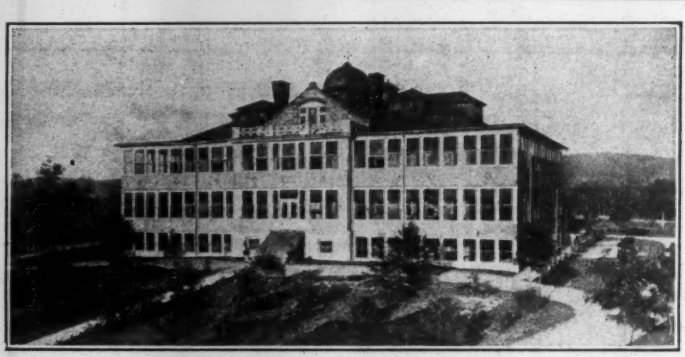

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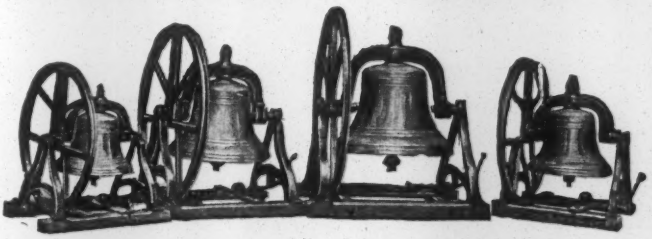

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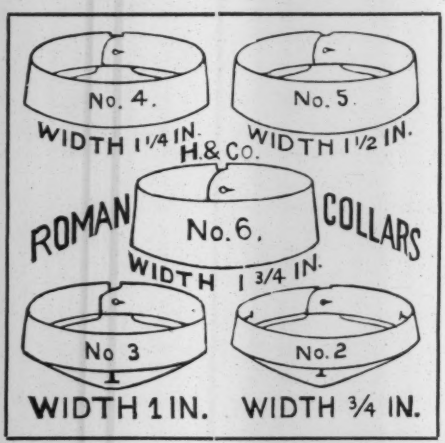

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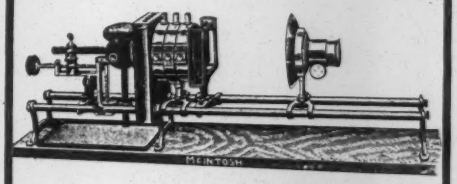

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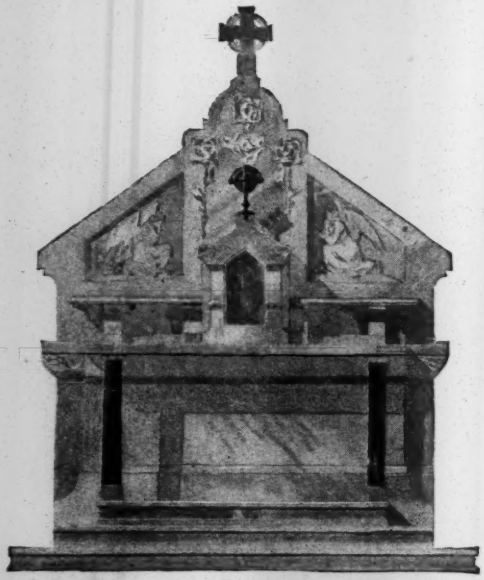

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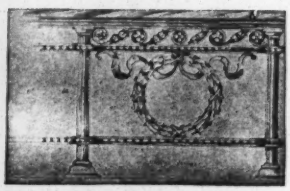

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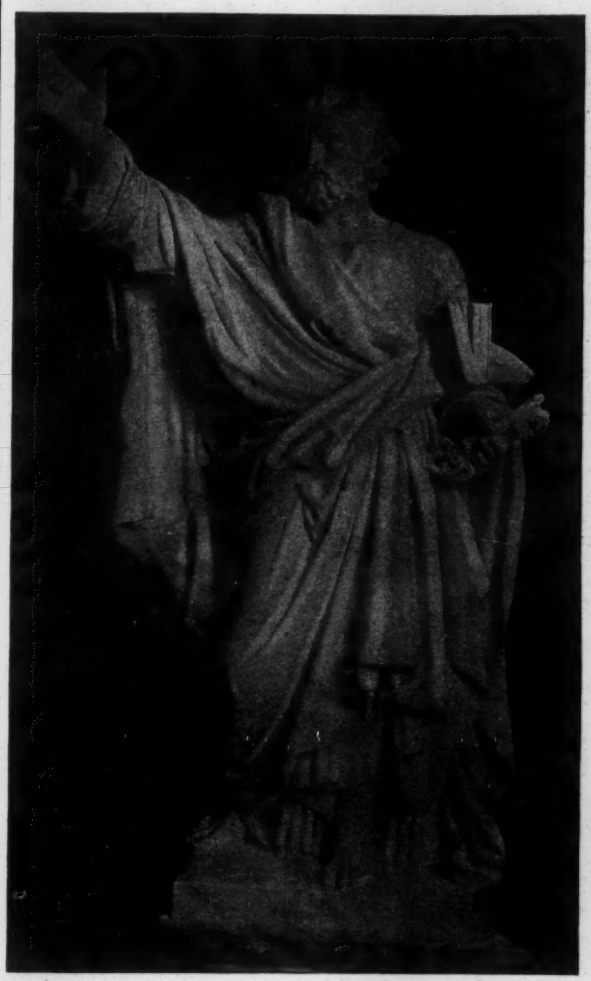

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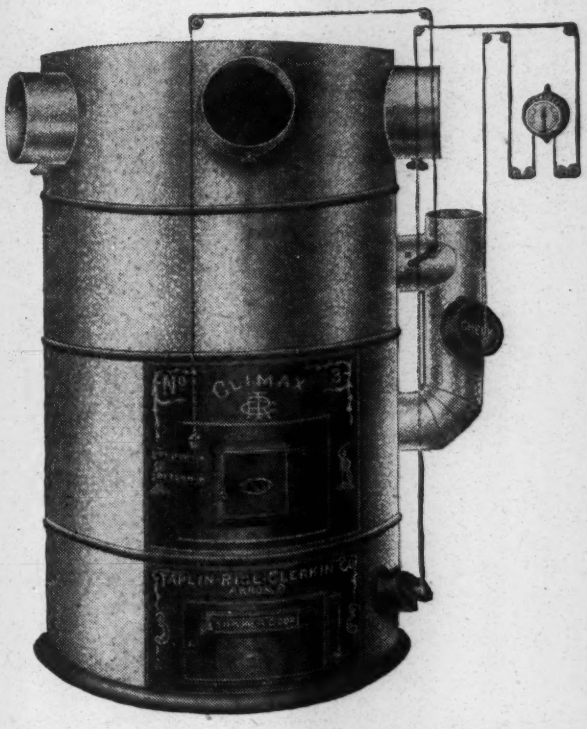

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